

HEALTH.

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On its

NATURE,

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NATURE,

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UNCERTAINTY,

PRESERVATION,

AND

BEST IMPROVEMENT.

By B. GROSVENOR.

LONDON,

Printed for E. MATTHEWS at the Bible in
Pater-Noster-Row. 1716.

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AND

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and the Pleasure I take in
owning my self to be Yours
T O

Dr. Joseph Eaton,
*Member of the College of
Physicians in London.*

SIR,



Y Aim in this Ad-
dress to You, is, to
discharge some part
of that Obligation I
am under, to Your tender Care,
and most friendly Assistance,

Epistle Dedicatory.

to me and my Family; to let
the World know how much
You have been my Friend,
and the Pleasure I take in
owning my self to be Yours.

So often as we have put the
Conduct of our *Health* into
Your Hands, and so often as
You have been blessed, and
succeeded; after paying our
Vows to God, the next thing
ought to be *Gratitude* to the
Instrument of Providence in so
great a Blessing.

By this Means I have found
out a way of fastning an Ac-
knowledgment upon You, with-
out leaving it in Your Power
to

Epistle Dedicatory

to refuse me. For that Reason I have broke in upon You thus, without asking Permission; if there be any Fault in that, it is owing to the utter Impatience I am under, of being always obliged.

This Present I make You is something agreeable to Your Profession. Your Province is to restore and maintain *Health*, my Undertaking is to improve it. May I be as successful in the one, as Your Care and Skill, Your Tenderneſs, Integrity and Diligence, have been in the other; and may all the agreeable Qualities, that made one of Your Profession

Epistle Dedicatory.

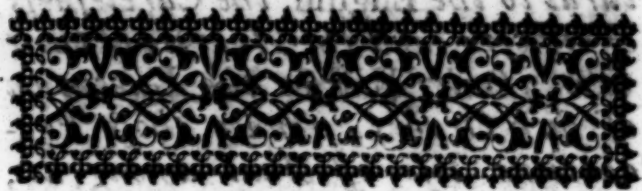
feſſion of old be called *the
Beloved Phyſician*, abound in
You, are Wiſhes becoming

Your moſt obliged,

and moſt humble Servant,

B. GROSVENOR.

THE



THE
PREFACE.



HE pestilential Diseases that have of late Years walked their Rounds in Germany, Poland, Prussia, Pomerania, Hungary, Hamburgh, and some Parts of France, made us all very apprehensive for the public Health of our own Countrey. Proclamations were indeed issued out for a strict Performance of the Quarantains, but the

the Impatience of Restraint, so natural to the English, the Carelessness of Officers, and the Avarice of those who usually oversee the Execution of such Orders, render those Precautions less effectual among us; less to be depended on, and consequently the distinguishing Providence of God the more conspicuous.

We were alarm'd afresh, by the Mortality among our Cattel, a Judgment that had gone over all Europe, and for which there did not seem to be any human Remedy. We feared it was the Prelude to some greater and more terrible Devastation, but the Lord at length said to the destroying Angel, it is enough, stay now thine Hand^a.

I was excited by these Providences, to review and put in order some Thoughts I had laid together upon the Importance of Health,

^a 2 Sam. 24. 16.

its Precariousness, and its best Improvement.

The World agrees in the Valuation of this Blessing, and have a general Sense of its brittle Nature; and therefore I pretend not to make Discoveries, but to make Impressions, if I can, and to recommend that Use and Improvement of Health, without which it is indeed a Reproach upon any one to pretend to know that it is a Blessing so important and so vanishing.

There is a great deal writ about the Preservation of Health. 'Tis for the Service of Health, that Men have travelled, studied, spent their Time, laid out their Money, their Strength, and even Health it self, in the Pursuit of Health: and yet after all, the Improvement of this Health, is of greater Importance than the thing it self. Health, though a very great Blessing, is not for its own sake, but for some farther

ther and nobler End. It is to be regretted, that the most delectable, most diffusive, and most esteemed Blessing in Nature, should be the least improved, or not directed to its most excellent Purposes.

The Missionary tells us, that when all the Books in China were ordered to be burnt by the Emperor Chiohamti, those in Physic were preserved by a peculiar Exception^b. As if the Whole Duty of Man was only curare cuticulam, to keep the Body in good Case, and study nothing but how to be well.

Pindar has a bold Stroke, speaking in the Praise of Health: A Man (says he) that is in good Health, rich, in Honour, and enjoys it all to a good Old Age, need not trouble himself about being a God^c. I wish this were nothing but Poetry, Fiction, and Invention all, without

^b Letre 8.

^c Pindar. in Olympiis.

The Preface.

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any Example of any Character formed, or Lives led upon the same Sentiments. I wish the Prophane-ness of the Turn were to be found no where but in the Poet, or that the Men of Riches, Health, and Honour, were so mended since his Days, as that those three things were not indeed to them instead of all that was divine. But, oh Pindar! will Health do instead of Immortality and eternal Life? Is there any Receipt for Immortality but this, that my Subject communicates to the World? viz. the best Improvement of this best of Blessings? Having mentioned Health, Wealth, and Honour, dost thou leave us there? Will it do any Harm to go farther, and to the charming Ideas of Health, Wealth, and Honour, join the Epithet of eternal? I can no more be satisfy'd with any thing that I know must come to an End, than I can be easie in thinking that my
own

own Being would do so. *Why not aspire to be Divine, though not to be a God? Why dost thou stop short of that Health, those durable Riches and Honours, for the sake of which only, 'twas worth our while to have been born, and for the actual Enjoyment of which, it is at any time worth our while to die?*

After all that is or can be said of Health, its highest Elogium is, that it is the greatest temporal Blessing, and enters as the chief Ingredient into the Happiness of this Life. If you will carry it any farther, you must render it serviceable to the Purposes of an eternal Life.

This is what I endeavour to do in this Treatise, in a manner that I know of no Body has done before, among a great many Things written on the Subject of Health in general, or with particular Intentions.
Treatises

The Preface.

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Treatises have been writ with a particular View to the Preservation of the Health of Princes^d, Scholars^e, Soldiers^f, Sailors^g, Travellers^h, and lately of the Diseases incident to several sorts of Artificersⁱ. But I know of no Body that has considered this Subject in this View and Intention, neither Divine nor Physician, nor handled in this way the moral Improvement of it^k.

^d Ramazzini *De Principum Sanitate tuenda.*

^e Fortunatus Plempius, in Lovaniensi Universitate Professor egregius, opus elegantissimum edidit, *De rogatorum valetudine tuenda.*

^f Schinibergerus *De Militantium Sanitate tuenda.*

^g Montaquana *De Navigantium &c.*

^h Johannes Jacobus Frisius *De iter facientium &c.*

ⁱ Ramazzini *De morbis artificum Diatriba.*

^k Tschirnhaufii *Medicina mentis & corporis*, I never saw.

Lessi οὐδέποτε, it is so long since I have read and have it not by me, that I have forgot how he manages that Subject.

Though

Though it is certain Health, with all its Advantages, is not more important to the Body, than the Improvement of it is to the whole Man.

Why should one Part only be studied for? When any new Discoveries toward the Preservation of Health, are so welcomed into the World, Why should not an Essay towards the best Improvement of it, be kindly received?

*I am sensible the Order of some Parts of this Essay might have been better disposed, and how much it might have been enriched and improved by Persons of greater Acquaintance with that sort of Learning that borders upon the Subject. Nay, I am ready to think, that I could have made it more compleat my self, since the Improvements I have received, and the Addition made to the little Knowledge I had before of the Human Structure, from
the*

the entertaining Lectures of the most obliging Mr. Cheselden; in whom I know not which to admire most, the Exquisite-ness of his Skill, or the easie, frank, and generous Manner of his communicating of it to the Curious. But my other Affairs would not permit me to write that Part over again, and so I let it go with such Amendments as I could conveniently insert. The Learned that way don't need, and others won't miss it. What I have produced, I judge sufficient to illustrate that Chapter which contains this Proposition, that Health for a considerable Time is a wonderful thing; that it is not to be depended upon.

This would lead me to that part of a Preface which I have always thought might best of all be spared; that is, a mighty Solicitude about the Reception of a Piece into the World. But I shall spare my self
and

and Reader any farther Trouble than only to say, that when a Man has endeavour'd to oblige a few Friends, and do a little Good in his own Manner and Way, and committed all to the Blessing of God, he ought to be content with Neighbours Fare, and must submit to the Way of the World.

I cannot conclude without congratulating my native Countrey upon the Health and Vigour that now fills the Throne, and stands round about it. Our Sovereign and the Royal Family, are so much the greater Blessings to these Kingdoms, as they are formed for Government, by the Capacity and Princely Virtues of their Minds, and bring the Force of Constitutions not enervated by Luxury and Sloth, to the steady Administration of Affairs. Now for a Conduct that shall raise Great Britain to the Figure it ought to make in the World!

Long

The Preface.

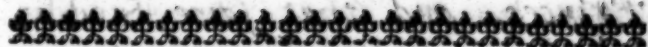
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*Long may the Helm of this State,
and the Balance of Europe, be in
such an Hand. We shall feel our
selves well in the Health of our
Princes, and that same Steddy,
which has so long been wanting to
our Counsels, shall retrieve the Ho-
nour and Glory of the happiest Peo-
ple in the World.*



ERRATA.

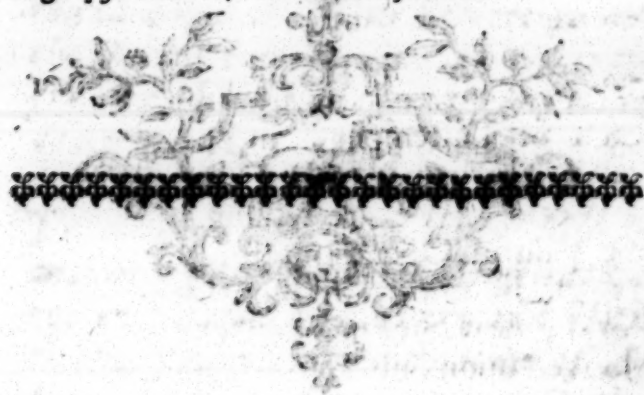
And the Pastor of the Church
 and the Pastor of the Church
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and the Pastor of the Church
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ERRATA.

Page 31. Line 25. read *take meer Health.*
 Page 36. Line 9. read *meerly human.*
 Page 53. Line 17. read *Mortification.*

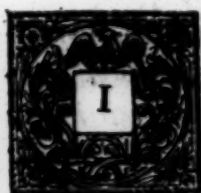


ERRATA



A
TREATISE
OF
HEALTH.

CHAP. I.
Of the Nature of Health.



IT is observ'd in the Nature of *Light*, that tho' it be the most familiar to us of any Thing in the World, and *That* by which we see every Thing else, yet it is so unknown to us in it self, and hardly to be defin'd. So it is in the Matter of Health, which is the *Light* and *Order* of the little World: We bet-

B

ter

2. *The Nature of Health.*

ter know when we are well, than we know properly what it is to be so. I believe it is for this Reason that the Sons of Art, who are the Tutelar Guardians of our Health, are so sparing in their Definitions of what it is their Profession to restore and maintain.

Pythagoras calls it *Harmony*,^a but does not descend into the Particulars of which it consists. 'Tis observ'd of him, that he gives the same Name to *Virtue*, which is indeed the *Health* of the Soul, as *Health* is the *Harmony* of the Body. *Harmony* was with him one of the Names of the Deity; so that this Word, *Harmony*, seems to have been a darling Word with him, which he gave to several good Things. But by *Harmony* in this Case, he seems to intend a *right Proportion, Quantity, and Temperature of all the Fluids, Soundness and Strength in all the Solids, to perform their Functions; and to render it complete, a Mind fit to direct all the Motions that obey the Will; which is, in a Word, the Universal Rectitude of the Animal OEconomy.*

All Things are now in their natural Order: The just Measures of the unerring

^a Hist. of Phys. Le Clerc.

The Nature of Health. 3

Pulse, the Circulating Humours, and the Moving Airs or Spirits, are all undisturbed.

This is that *εὐκρασία*, that good Temperature, and fitting Conformation, of all the Parts to their several Uses. This is *Plato's Symmetry of Constitution*, wherein he makes Health to consist^b; to which he adds, That Sickneſs ariſes from the Breaking of that juſt Proportion of the Humours and Qualities in the Conſtitution; which is the ſame Thing, I ſuppoſe, with what others mean by the proper Mixture of Moiſt and Dry, Hot and Cold^c.

There are ſo many Things go to make up Health, the want of any one of which would deſtroy it, that a Deſcription of Health may be very long, and yet very defective. Philoſophers and Phyſicians both run mightily upon the Notion of a *Balance* of Humours, the due *Temperament* of all the Qualities, a Sort of *Geometry* in our Composition, which is deſtroyed by a Redundancy or Defect in any of the particular Parts^d.

^b ἡ ὑγίαια ἐν ſυμμετρίας καὶ ἰσότητι τῶν μερῶν, ἡ δὲ ἰσότης ἐκ ἀμείνων διαφορῶν. Plat. de Rep.

^c Alchimæon in Galen. Hiſt. Phyſ.

^d *Apia & jucunda eorum quibus Corpus animatum conſtat Temperatio, ad Actiones ſecundum Natura leges exerendas & perficiendas.* Chauvin Lex Phil.

4 *The Nature of Health.*

Hippocrates's Account of it is, when the Humours, Spirits, and Solids, of the Body are in their *Natural State*, while they balance one another in Quality, Quantity, and due Mixture. On the contrary, Sickneſs is, when the Quantity of either of theſe is leſs or more than it ſhould be, or when any of theſe Humours are diſcharged from their proper Place, upon any particular Part of the Body^e, which amounts to the ſame.

As our Knowledge in the Animal OEconomy has improv'd, ſo have the Accounts of this Matter been more accurate; and now we are told, “ That
 “ Life it ſelf, ſo far as it reſpects the
 “ Body, is, in one Word, the Circula-
 “ tion of the Blood, that is, its Mo-
 “ tion in Conical Diſtractile Veſſels, from
 “ the Heart to the Extreme Parts of the
 “ Body, and its Return to the Heart
 “ again, by the ſame Canals inverted :
 “ And it is upon this that all Animal
 “ Functions, all Senſe and Motion, vo-
 “ luntary and involuntary, do depend;
 “ ſo that the Regularity of this Courſe
 “ is the Meaſure of *Health*, or moſt
 “ perfect Life; as its various Irregula-

^e Hipp. de Natura Hom.

The Nature of Health. 5

“ rities are the Occasions of Sick-
“ nesses and Diseases, or a Beginning of
“ Death^f.

Tho' here it must be observ'd, that Life does not consist in the *Circulation* of the Blood *only*; for there is no Part but will lose its Motion and Sense, as certainly, by obstructing the *Nerve* that leads to it, as it will by Obstructions in the Blood Vessels: So that Life and Health seem to depend upon both. Stop the Nerves to the Heart, and it would as soon lose its Motion, as the Brain would, if its Blood Vessels were stopp'd*. So that here is such a perfect Dependence upon the Motions of each other, that neither could begin first, but must necessarily be set a going, and kept in Motion, by a superior Agent, viz. that Power, *in whom we live, and move, and have our Being.*

The Degree of this Health is always in Proportion to the Regularity of this Motion: A Man may be in Health that is not *Athletic*, which is the most perfect and highest Degree of it.

When a lively Vigour possesses every Part, and actuates the Whole; when

^f Dr. Mead of *Poisons*. p. 155.

* As I have learned from the ingenious Mr. Cheselden.

6 *The Nature of Health.*

the Juices, Humours, and Spirits, without Obstruction, flowing in their proper Channels; and the other Parts of the Body of a firm and lasting Tone, and in their natural State perform their several Functions, agreeably to the whole animal OEconomy, with Ease and Pleasure; this is *Health* in Perfection, or highest Degree. A Man may be said to be in *Health* without being so happy as this comes to. There are Measures (as I said) of Health, which may be thrown into the following *Scale of Degrees*, and compose a Sort of *Hygiometer*:

ATHLETIC;

Moderate Health;

Declining;

Nearer Health than Sickness;

Nearer Sickness than Health:

SICKNESS;

Mending, or Convalescence;

Nearer Sickness than Health;

Nearer Health than Sickness;

Moderate Health;

ATHLETIC.



CHAP. II.

Of the great Value and Blessing of Health.

“ **S**OME Writers in casting up the
 “ „ most desirable good Things of
 “ Life, have given them this Rank,
 “ *Health, Beauty and Riches*; of the first,
 “ (says Sir *William Temple*) I find no
 “ Dispute, but of the two others, much
 “ may be said. For Beauty is a Good
 “ that makes others happy rather than
 “ ones self; and how Riches should
 “ claim so high a Rank, I cannot tell,
 “ when so great, so wise, so good a Part
 “ of Mankind, have in all Ages shewn,
 “ that they could be happy without
 “ them, and made it part of their Wis-
 “ dom and Happiness that they knew
 “ how to be so. But Health is so ne-
 “ cessary to what we call temporal Hap-
 “ piness, that the greatest and wisest of
 “ Men have always been ready to own
 “ it to be, not only an Ingredient, but
 “ the very Foundation of it^f.

^f Sir William Temple's *Essay on Long Life.*

Were I to deliver the Scale of the Blessings of this Life, according to the Place they hold in my Mind, it should be in this Order; a peaceful Conscience, my Time, Health, Learning and Knowledge, Liberty, Temper, or Self-government, Friendship, and Riches. First, a *good and peaceful Conscience*; to have every Thing within, serene and calm; and tho' I grant this does also belong to the List of spiritual Blessings, yet it is so necessary to our temporal Enjoyment of Life, that without it, every Thing else must needs be embitter'd and spoil'd. Next to that I must value my *Time*: because nothing can be enjoy'd without Time to enjoy it in; and because of what depends upon the Improvement of it, for both Worlds; besides, when 'tis gone, it is an irrecoverable Thing, and every Thing in this World vanishes with it. The next Blessing in Value and Excellence is Health. This is necessary to the perfect Enjoyment of a Man's self, and of every Thing about him, you can name after it. *Knowledge and Learning* ought to be mentioned next: Health and Learning make the Philosophers happy Men. *Thales* gave this for Answer to the Question, Who was the happy Man? *He* (says he) *that has*

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has a healthful Body, and a learned Mind. And now it is Time to mention *Liberty*. Health and Liberty are Blessings pretty much of a Size. Without *Health* we could not enjoy *Liberty*, nor without *Liberty*, *Health*. The publick Vows of the *Roman* People joined them together, as appears by the Inscriptions. One would think that a Man with a good Conscience, and healthful Body, and a learned Mind, might, even without fair Liberty, make a Shift not to be miserable. On the other Hand, there are, to whom Liberty appears a greater Blessing than Life it self. The Decision here will very much depend upon the Degrees of Restraint taken into the Case. The next in my Order should be what we call *Temper*; that Equanimity that preserves our inward Tranquillity from lying at the Mercy of every cross Accident or Disappointment. By this a Man is said to possess himself; has a *Secret* within himself for a calm Serenity in the foulest Weather, and for his Soul to dwell at *Ease* in the Midst of Trouble. By this *Temper* we farther mean that *Benevolence* or Benignity of Disposition

8. Thales in Laertio. Lib. I. c. I.

which is the Principle of that all Delight, which the Generous conceive in doing Good to Mankind, and making those about them pleased and easy ; and is the secret Charm or Attractive of that Good-will from others, with which it seldom fails to be rewarded. The next Rank in the Ingredients of temporal Happiness I would assign to *Friendship*: Nothing does so much improve and multiply a Blessing to one's own Enjoyment, as the having some Body to impart it to, and communicate Indearments with. *Horace* reckons Friendship next to Health ;

Nil ego prætulerim jucundo sanus amico.

And then in the last Place *Riches* : Not meaning thereby the over-grown, the unwieldy, the cumbersome Wealth, wherein Man's *Life does not consist* ; but by Riches, I mean such a Competency of the good Things of Life as a Man has always been accustomed to, and may answer reasonable Desires, and furnish out for the Enjoyment of the Blessings already mentioned. And whether Riches in this Sense must have a Place in the Account of temporal Blessings, is a Question that must be very only stated

Blessing of Health. 11

ted indeed, to be answered in the Negative.

Health stands in this Account at the Head of all merely temporal Blessings: And I shall vindicate that Place to it from the absolute Necessity of it, both to the *Services* and *Enjoyments* of Life; and shall farther illustrate the Value of *Health* from its Serviceableness to the *Purposes of Religion*, and from the Miseries of the contrary State of *Sickness*, and the general *Consent* of the World.

S E C T. I.

The Value of Health from the Necessity of it to the Services of Life.

IF we were all Body, there could be no greater Blessing than this. The Enterprize, the Pursuit, the Finishings, of the great and useful Affairs of Life, are owing to this. Stately Buildings, flourishing Arts and Sciences, learned Researches and Composures; the Hurry of thronged Streets, the Business of the Exchange; victorious Arms, assiduous Counsels and Negotiations of Princes, the Spoils of War, or of Navigation; they all grow out of *Health*. What a Stagnation does the want of it bring up-

on all the Operations both of the Body Politick and Natural? With the languid Motion of the Blood, with fainting Spirits, feeble Limbs, heavy Pulse, and a sinking Constitution, every Thing else sinks and languishes.

Not only particular Persons are disabled by want of Health in their private Affairs; and Families, where the chief Manager has been valetudinary, have dwindled in their Substance and Estate, the Vigour of the Mind decaying with that of the Body; and not only Humour and Invention, but even Judgment and Resolution, so far as concerns the active Life, change and languish, with the ill Constitution of Body and Heath: But Kingdoms themselves are very often affected by the Health or Sicknes of those that rule them; and the publick Health and Constitution is very much felt in the Prince's Pulse. *Charles IX.* King of *France*, 'twas very much to his weak and sickly Constitution that he owed the Mortification of seeing a sickly and convulsed Kingdom. The Indisposition of *Rheuta*, the seventh King of *Scotland*, gave his Nephew such an Opportunity of practising for the Crown, that he was obliged at length to resign.

The

The Constitution languishes, where the Laws and their Administration are not inspir'd with Vigour from him that sits at the Helm. Officers of State are the Nerves and Sinews of the publick Body: Where they are not quicken'd by a brisk Spirit that flows down into them from the *Head*, they are not so likely to exert themselves with that Sureness, Pleasure, and Ease. The publick Felicity so much depends upon this, that all Religions agree in injoining the Duty of praying for Governors; and Christianity, whole Dictates, were they but observed, would promote the Welfare of all Ranks and Orders of Men, both in this Life, and that to come, has in a particular Manner recommended this to every one of its Professors, that they pray for *Kings, and for all in Authority*. This is never done with so much sincere Vehemency, as when it is for such good Princes as are *Ministers of God for Good* to their People, *a Praise to them that do well, and a Terror only to Evil-doers*.

“ Within these 15 Years past (says Sir
“ *William Temple*) I have known a
“ great Fleet disabled for two Months,
“ and thereby lose great Occasions, by
“ an Indisposition of the Admiral, while
“ he

“ he was neither well enough to exercise,
 “ nor ill enough to leave the Command.
 “ I have known two Towns of the
 “ greatest Consequence lost, contrary to
 “ all Forms, by the Governors falling
 “ ill in the Time of the Sieges. I have
 “ observed the Fate of *Campania* deter-
 “ mine contrary to all Appearances, by
 “ the Caution and Conduct of a General,
 “ which were attributed by those that
 “ knew him to his Age and Infirmities,
 “ rather than his own true Qualities,
 “ acknowledged otherwise to have been
 “ as great as most Men of the Age. I
 “ have seen the Counsels of a noble
 “ Countrey grow bold, or timorous, ac-
 “ cording to the Fits of his good or ill
 “ Health that managed them, and the
 “ Pulse of the Government beat high or
 “ low with that of the Governor; and
 “ this unequal Conduct makes Way for
 “ great Accidents in the World: Nay,
 “ I have often reflected upon the Coun-
 “ sels and Fortunes of the greatest Mo-
 “ narchies, rising and decaying sensibly
 “ with the Ages and Healths of the
 “ Princes and chief Officers that go-
 “ vern’d them. And I remember one
 “ great Minister that confest to me,
 “ when he fell into one of his usual Fits

“ of

Blessing of Health.

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“ of the Gout, he was no longer able
“ to bend his Mind or Thoughts to any
“ publick Business, nor give Audiences
“ beyond two or three of his own Do-
“ mesticks, though it were to *save a*
“ *Kingdom*; and that this proceeded not
“ from any Violence of Pain, but from
“ a general Languishing and Faintness
“ of Spirits, which made him in those
“ Fits think nothing worth the Trou-
“ ble of one careful and solicitous
“ Thought: For the Approaches or
“ Lurking of the Gout, the Spleen, or
“ the Scurvy, nay, the very Fumes of
“ Indigestion, may indispose Men to
“ Thought and to Care, as well as Dis-
“ eases of Danger and Pain.

“ Thus Accidents of Health grow to
“ be Accidents of State; and the pub-
“ lick Constitutions come to depend in
“ a great Measure upon those of parti-
“ cular Men: Which makes it perhaps
“ seem necessary in the Choice of Per-
“ sons for great Employments (at least
“ such as require constant Application and
“ Pains) to consider their Bodies as
“ well as their Minds, and Ages and
“ Health as well as their Abilities^b.

^b *Sir William Temple on the Moxa.*

Plato, in his *Commonwealth*, brings in Socrates quoting the Authority of *Æsculapius*, That a *Valetudinary* was not to be admitted to the Administration of publick Affairs, for the same Reasons already laid down; for (as Sir *William Temple* farther observes) great Generals and Ministers of State in the Times and Scenes of great Action, have upon them the Care of the State or of an Army; a Care that ought to be as constant as the *Chymick Fire*, to make any great Production; and if it goes out for an Hour, perhaps the whole Operation fails. Now a Person whose Nature and Constitution is sickly, is not capable of such constant Application of Thought. Besides, none that feel sensibly the Decays of Age, or Sickness, and his Life wearing off, can figure to himself those imaginary Charms in Riches or Praise, that Men are apt to do in the Warmth of their Blood; and those are the usual Incentives toward the Attempt of great Dangers, and Support of great Trouble and Pains!

Upon this Account I suppose it was, that among the other Qualities of that great Minister of State, *De Wit*, the

ⁱ Idem on the Moxa.

Blessing of Health.

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great Care he had of his *Health*, and the little Regard he had to his *Life*, were not the least considerable.

Pyrrhus, King of *Epirus*, was one of the greatest Soldiers of his Time, an enterprizing Prince, meditating vast Designs; as some Passages in his Life, that are very well known, give a pleasant Account of. He knew to how little Purpose the best Talents that could meet in a Commander were like to be without *Health*; and therefore upon the Days of the most solemn Sacrifices and Prayers, the Blessings that he came into the Temple to implore of the Gods, was [*ὕγιαίνεν*] *Health*. As the Riches, Honours, and Pleasures of a Kingdom would not do without Health, so with it he thought himself capable of procuring all the rest to himself. He built a Temple to *Health*, and declar'd he would worship no other God nor Goddess; and carried the Matter so far, as to insinuate, that if the Gods would but give him Health, *he could give himself every Thing else*.

The *Gracians* made it a Goddess: The *Sicaonians* worshipped the Image of *Health*, and the Women offer'd their Hair to it; that is, they sacrificed their Ornaments to their Health. And as barbarous.

barous as this may seem to be, they that sacrifice their Health to their *Ornaments*, worship the meaner Idol of the two.

This sort of Idolatry, of making a *Goddeſs* of Health, is not to be found only among the Heathen: There is something like it among some that would take it ill not to be called Christians. *Pyrrhus* built a Temple to Health; so have the *Venetians*, and instituted an annual Festival to the *Publick Health*. The Church *Della Salute*, is a noble Church at *Venice*, one of those that was the Effect of a Vow, which the State made when they were infected with the Plague^k. 'Tis a wise Institution of that Republick, their appointing Magistrates *Della Sanita*, whose Business it is to take Care of the publick *Health*, to enjoin Quarantains or Purgations upon Ships and People coming from Places suspected of the Distemper, who will not so much as permit a Letter to be open'd that comes from a suspected Quarter, till it be perform'd. At *Pavia* they have an Officer called *Publicæ Sanitatis Commissarius & Præses*. These are proper Methods to preserve the publick Health, of which

^k Burnet's Letters.

no Government can be too careful; but when we pursue it with superstitious Regards, when we pay it Honours that are due only to the God of Life and Health, when we sacrifice to its Preservation our Time, Usefulness, and our very Souls, we provoke God to shew us the Vanity of all our Precautions.

To close this Consideration of the Necessity of *Health* to the *Business* and Affairs of Life: When once a Man has taken his Chamber, and begins to reckon it the greatest Happiness in the World if he does but hit upon an easy Posture, or could but relish a little Meat, how willingly, how easily, will he resign, to any that can catch it, the Game of the World that he was in full Chace of before? The Refinements and Intrigues of a *Court*, the Business of the *Exchange*, the Operations of the *Campaign*, and all the other Scenes of Action, or Prospects of Preferment? Which, however they had his whole Soul before, he now lifts up his pale Hand, and in a trembling Tone, can say, *Lord! how can Men set their Hearts on such Things?* Or, as that Lord, Sir *William Temple* speaks of, when languishing and fainting, could think *nothing in this World worth a careful and*
sollicitous

sollicitous Thought, nor could apply his Thoughts to Business, though it were to *save a Kingdom*.

S E C T. II.

WE are next to consider the Value of Health *from the absolute Necessity of it to the Enjoyments of Life*.

Here it has a great Stroke: It gives a Relish to, and is the Foundation of all the Comforts of Life. If I am sick myself, the World withers, and is blasted to me, as every Thing is spoiled that is poured into a tainted Vessel. What is a well-spread Table to a nauseating Stomach, or a lost Appetite? Who will relish the Pleasures of Drinks must have his Mouth in Taste. Nay, to find any Felicity, or take any Pleasure, in the greatest Advantages of Honour or Fortune, a Man must be in Health. The World agrees so universally in this, that the first Concern we discover for each other is about our *Health*: The first Question is, *How do you do?* This is the first Salutation when we meet; this is the Wish we send to our absent Friends; this begins our Epistles, [*Salutem, salutem;*] and this closes them, [*Vale;*] and has done so, for ought I know, as long

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as Writing has been in the World. We send Messages and Inquiries with the same Question. 'Tis for this that Men travel into distant Countries, clamber the *Alps* for Herbs and Plants, hang upon the Out-side of Rocks and Precipices, dive to the Bottom of the Sea, dig into the Bowels of the Earth, exhaust their Spirits in Study, labour at Furnaces; and happy is the Man that can make any Discovery towards the preserving of Health and long Life: He is in a fairer Way of being an *Alderman* (as one says) than he that can shew the sure Way to *Heaven*. 'Tis the Value of Health that gives Splendor and Riches to some Professions, and finds Business for so many others. 'Twas this that made *Æsculapius* a God, and the poor Woman in the Gospel a *Beggar*; for what will a Person think too much to recover Ease, return to the Business, and to enjoy the Pleasure Life.

In a State of Health a Coxcomb may indeed despise Physicians, as a Free-thinker laughs at Religion when he thinks himself at a good Distance from experimenting the (*Grand Peut-être*¹), the
Grand

¹ I allude to the Words of Rabelais: When he was dying, the Cardinal du Bellai, who had been his Pa-

Grand May-be of a future State: But when they fall sick, the one has a Respect for the *Art*, and the other dreads *Religion*. So when the proud *Spaniard* is boasting of his Parentage, Wealth, and Accomplishments, another shall answer proverbially, *You will part with it all to a Physician, if he can but untwist your Guts when you can't have the Benefits of Nature^m.*

“ If Riches could always purchase
 “ Ease, or if Honours could make Dis-
 “ tempers keep their Distance, and force
 “ the Gout and Stone to pay Respect to
 “ Quality, who would not be covetous,
 “ and with Reason? Who would not
 “ be ambitious, if Health were at the
 “ Command of Power, or could be re-
 “ stored by Honour? But alas! a white
 “ Staff will not help gouty Feet to walk
 “ better than a common Cane; nor a
 “ blue Riband bind up a Wound, so
 “ well as a common Fillet: The Glitter
 “ of Gold and of Diamonds will but hurt
 “ sore Eyes instead of curing them; and
 “ an aking Head will be no more eased

tron, sent to know how he did; among other things he told the Page, Je m'en vais chercher un grand Peut-être.

^m *Mr. Marlow's Letters.*

“ by

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“ by wearing a Crown, than a common
“ Night-capⁿ. *Craſus* himſelf when
“ ſick was a poor Creature. Health is
“ the Soul that animates all the Pleaſures
“ of Life, and without it, a Man ſtarves
“ at the beſt and greateſt Tables, makes
“ Faces at the nobleſt and moſt delicate
“ Wines, is poor and wretched in the
“ miſt of the greateſt Treasures and For-
“ tunes. Without Health, Youth loſes
“ all its Vigour, Beauty all its Charms;
“ the ſoſteſt Muſick, grates in our Ears;
“ Converſation is diſagreeable; Palaces
“ are Priſons, or of equal Confinement;
“ Riches are uſeleſs (as to Enjoyments)
“ Honour and Attendance are cumber-
“ ſome, and Crowns themſelves a Bur-
“ den. ” What Enjoyments are there
in lower Life, that can ſubſiſt in Pain
and Sickneſs? I ſaid, in lower Life, but
if Diſeaſes are painful and violent, they
equal all Conditions of Life, make no
difference between a Prince and a Beggar.
“ A Fit of the Stone or Cholick, puts a
“ King to the Rack, and makes him as
“ Miſerable as he can do the meaneſt,
“ the worſt and moſt criminal of his
“ Subjects. ”

• *Sir W. Temple, ubi Supra.*

Princes have been so sensible of this, as to give their Physicians sometimes an Opportunity of making themselves very necessary to them. Dread of Sickness and Pain, well managed, by one who has Skill enough to encrease *this* Distemper, and remove *others*; will secure the Place, not only of a Physician but of a Favorite. Thus *Alexander* had his *Philip Acarnius*, and *Augustus*, his *Antonius Musa*; whose Statue he caused to be set up next to that of *Æsculapius*. What can be too much for one that is held capable of restoring or preserving of that Health, upon which the Enjoyment of all depends?

Pulchra Valetudo Regno regalior omni.

By this Means, some of them have held Princes themselves in a sort of Subjection to them. Emperors have laid down their Arms, at the Instigation of their Physician, whom they durst not offend, because they durst not be sick. The Kings of the *Goths*, after they had been settled in *Italy* long enough to wear off their native Roughness, and were soften'd and polish'd by the Arts and Delights of that Place, they grew proportionably solicitous about their Health; and in the Instrument

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Instrument by which they created their chief Physicians they gave them such Powers, that sufficiently shew what a Value they had for *Health*, as the Foundation of all their Enjoyments. Some part of it was to this Purpose. *Use our Palace with all Freedom, to go in and out with full Trust and Liberty; a Privilege, that is sometimes purchas'd at great Rates by other Persons: for tho' others serve by Right of Subjection, your more noble Business is to take care of the Lord of the World. You have full Power to fatigue us with Fastings, to prefer your Judgment to our Inclination, and when it is for our good, to prescribe, altho' it be by Pain and Torture, what may restore us to the Joys of Health. In short, we give you such Power over us as we have over others.*

Lewis XI. King of France, had a most immoderate Passion for Life, and such a

° Indulge te palatio nostro, habeto fiduciam ingrediendi, quæ magnis solent pretiis comparari, nam licet alii subiecto jure serviant, Tu Rerum Domino studio præstanti observa; fas tibi nos fatigare Jejuniis, contra nostrum sentire Desiderium, & in Locum Beneficii dictare, quod nos ad Gaudia Salutis excruciet, talem tibi denique licentiam nostri esse cognoscis qualem nos habere comprobamur in cæteros. *Cassiod. Var.*
¶ 6.

C

Dread

Dread of Death, that he forbid the Mention of it within his Court, as too harsh and ungrateful a Sound for the Ears of a Prince. He was Extravagant in his Devotion to those Saints, from whom he thought he might obtain long Life. The Legend had told him, that St. *Servatius* had lived three Ages. He laid out a great deal in adorning the Temple of this long-liv'd Saint; who, because he had lived so long himself, he thought he might be able to procure for him the same Benefit: He flatter'd, he pray'd, he would down upon his Knees before *Francois de Paule*, to prolong his Days; and yet, it is a Question whether he regarded God or the Saints so much in this Matter as he did his Physician, *James Cottier*, to whom he was a perfect Slave, and entirely at Command, who had a perfect Empire over him. The King gave him 6000 Crowns a Month, denied him nothing that he asked, he durst refuse him nothing, and was ready to promise any thing if he would but keep off Sickness and Death, at the very Name of which he would cover himself over Head and Ears: Bishopricks and Benefices in the Church, and Offices in the State, were disposed of by the Direction of the
1 Physician;

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Physician; for he had told the King, that he knew well enough some time or other, he should be dismissed from the Service as others had been: *But I swear by ——— (says he) you shall not live eight Hours after I am gone.*

I shall conclude this Section in the Company of the Poets, who agree, that as to all the Enjoyments of Life a Man must be in Health to make any thing of them, *Valeat Possessor oportet* P.

Auspicious Health appear'd ———

*Divinely Bright,
More soft than Air, more gay than Morning
Light.*

*Propitious Power,
Whose Blessing, Mortals, next to Life
implore.*

*With so much Lustre your bright Looks
endear,*

*That Cottages are Courts when those appear.
Mankind, as you vouchsafe to smile or frown,
Find Ease in Chains, or Anguish in a
Crown.*

P Non domus, aut fundus, non æris acervus,
& auri,
Ægroto domini deduxit corpore febres;
Non animo curas, *Valeat Possessor oportet.* Hor.
9 Dispensary.

S E C T. III.

The Value of Health is farther considerable from its Serviceableness to the Purposes of Religion.

IN all Parts of Religion the Body is a *Companion*, in some, it must be an *Agent*; and in those Parts of Religion wherein the Body is employed, it will perform but sorrily if it be not in Health. Such as reading, discoursing, publick Worship; and even Meditation it self, if it be with any degree of Application, or train of Thought. Sickness is indeed very friendly to the Seriousness and Spirituality of the Mind, but Health has the Advantage, in two respects; in respect to the *active Part* of Religion, and upon account also of the greater *Evidence* there is of the Sincerity of that Religion, which, with sound Health, is not so likely to be the Consequence only of fearful Impressions and Apprehensions of Death. Therefore it has been said, that tho' a sickly Body be the best *Physician* to the Soul, a sound Body was the best *Servant* to it; or, in my Lord *Verulam's* Comparison, an healthful Body is serviceable to our travelling
to

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to Heaven, as it was to the *Israelites* in the Wilderness, that their Cloths did not wax old upon them, nor their Shoes *wax old upon their Feet*, in their Journey to the Promised Land^r, which made them travel with more Safety, Ease, and Expedition.

S E C T. IV.

The Value of Health appears from the Miseries of the contrary State of Sickness.

CONTRARIES do naturally set off and illustrate each other. 'Tis a Reproach to our Natures, that we seldom come to a due Knowledge or value of our Blessings, but by the want of them, an Observation no where truer than in the Case before us: We never set such a Value upon our Health as when we have lost it: Health is never so welcome as when it comes with a Letter of Recommendation from Sickness. To look into an Hospital and see what People

* *Et si enim nos Christiani ad Terram Promissionis perpetuo aspiremus & anhelemus; tamen interim itinerantibus nobis in hac mundi Eremitiam Calceos istos & Tegmina (Corporis scilicet nostri fragilis) quam minimum atteri, signum erit favoris divini. Verulam Hist. Vit. & Mort.*

there undergo, to regain their Health; or to observe what passes at the Bed-side of a sick Friend; what disrelish to all the Comforts and Pleasures of Life; nay, and sometimes to Life it self? How are all the Senses, and Appetites flatten'd to all the Accommodations and Affairs of Life? What faintings of Spirits? What sickly Qualms of Stomach, and languishment of the whole Frame; the painful Methods of Cure in some Distempers, the restless Inquietude and Uneasiness, the nauseous Draughts, the utter Waste upon all bodily Perfections, making our *Beauty consume as a Moth*; the Confinement in which we are shut up, from Company, Business or Pleasure; the long Tryals of Patience in all this, besides the Apprehensions of Death and Judgment; the painful and dangerous Operations and Methods of Cure in some Distempers; and all this, and twice as much more, or any thing else, that can be done, for a little Health and Ease, which then is the most valuable Blessing of Life! *When his Flesh upon him shall have Pain, and his Soul within him shall mourn*^{*}; when we are made to possess Months of Vanity, and

^{*} Job 14 22.

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wearisome Nights are appointed to us, we lie down, and say, when shall we arise and the Night be gone, and are full of Tossings to and fro unto the dawning of the Day^r: when in the Evening we wish it were Morning, and in the Morning that it were Evening, and are chastened from Morning to Evening; when we say, our Bed shall comfort us, and our Couch shall ease our Complaint, and yet lie down only to be convinced, that we can rest no where; then we would rise and sit up, but have not Strength to do it; then a little Ease, a little Heath, Oh! of how vast a Size does such a Blessing appear? Oh! if God would but give me the most ordinary Degree of it! Time was indeed when nothing would do with me but *Pleasure*, but now I would be very thankful for a little *Ease*, a little *Health*: What can they complain of that are in Health? They that are mad upon Pleasure and Entertainment, and undone if they are not enjoying something, don't know what an Enjoyment I should take a mere *Health* to be, by it self and alone. And yet it may be, this was the very Person who was so prodigal of his Health while he had it, that he

^r Job. 7, 3, 4, 5.

flirted away a great deal of it in Frolick and Carelesness, or sacrificed it to the Gratification of Appetite and inordinate Passions.

S E C T. V.

I Shall add one Consideration more, from whence the Value and Worth of this Blessing will farther appear, and that is, *from the Esteem the sacred Writings express of it, and the Price put upon it by those, who were above the Danger of over valuing any worldly Blessing, or of marking it down in a wrong Place with an inspired Pen.*

And that not only by the Writings of the *Old Testament*, under which Dispensation, Health was a great Ingredient of that temporal Reward that was most plainly promis'd to their Obedience, but in the *New Testament* also.

How often has this employed the Omnipotence of Jesus? How many Miracles have been wrought to restore it? How has the Son of God recommended his Person and Message, by scattering this Donative among the People; *healing all manner of Diseases*; and afterward lent his great Name to his Apostles, to perform

form the same : Upon this Ground, that as nothing could more evidence divine Power and Warrant, so you could not do a more obliging Thing to Mankind.

One would hardly expect to find the Expressions of the Valuation of Health rise so high, as in that Wish of the Apostle *John*, to his beloved *Gaius*. *Beloved, I wish above all Things, that thou mayst prosper and be in HEALTH*^a, 3 John 2. *Gaius* was a Person of an excellent Character, and of a great Estate. *His Charity to the Brethren, and Hospitality to Strangers*; Ver. 5. His generous Assistance of those that *went out preaching the Gospel, taking nothing of the Gentiles*: Ver. 7. *whom he brought forward on their Journey after a godly sort, and who bore Witness of his Charity before the Church*; Ver. 6. These Things speak a noble Soul and an excellent Spirit, *Thy Soul prospers*. Warm Love to God and his Brethren, clear Light and active Graces, gave to his Soul an healthful and vigorous Constitution. He had escaped the common Infection of Riches, *i. e. as they encreased he set not his Heart upon them*: The Soul, very often, never prospers less than when

^a *εὖ γινώσκων*

the Body prospers most: But here the Christian was not lost in the rich Man; the flowing in of this World had not drown'd his Regards to another; it was not with him the *Prosperity of the Fool that destroys*, but it was the Prosperity of the *faithful and wise Steward*, who was resolved to have his Accounts stand well and fair, when ever they should be called for: His Liberality is upon Record elsewhere, as one that kept an open House, not only for the Apostles themselves, but for the Christian Strangers, and the whole Church. *Gaius mine Host, and of the whole Church, saluteth you* ^w, and all this with the greatest Integrity, the Grace of all other Graces, and which distinguishes the real Gold of a true Christian from the glittering Tinsel of a pretending Hypocrite. Ver. 5. *Beloved, thou doest faithfully whatsoever thou doest to the Brethren and to Strangers*, not to be seen of Men, nor to purchase Applause, or serve some mean and low Design, but with sincere Conscience of Duty, and the generous Pleasure of doing Good.

This prosperous Soul, it seems, dwelt in a weak and sickly Body: (*Ingenium*

^w Rom. 16. 23.

Gaii male habitabat) therefore the Apostle wishes him Health, *that thou mayst prosper and be in Health, even as thy Soul prospereth*, as to all things spiritual, as thine Affairs flourish in the World, and thy Soul prospers toward Heaven, so may thy Body recover from that feeble and languid State, and may there be as much Health in the one as there is Grace in the other. For all Things else are so well with thee, that I have only this to wish, that thy State of Health may be such as may enable thee to exert a noble Soul, in an healthful Constitution.

No body must be perfectly happy in this Life, however great or good, (*ante obitum nemo supremaque funera &c.*) either in Mind, Body or Affairs, there will be something always to put a good Man in Mind, that *this is not his Resting-place*; something that may prompt him to seek, and dispose him to go to the Blessedness of a perfect State.

Again, neither *Love nor Hatred* are to be known by the Things that are before us: He whom Christ *loved was sick*, and suffer'd to die too, it may be more than once; and here was one of the best of Men wanted one of the best of temporal Blessings. Being so great a Man there

was certainly no want of Means, and being so good a Man there was no want of Prayer. Doubtless he improved the Happiness of his Acquaintance with such Men as the Apostles, and of his being so well beloved of them, so as to secure their Prayers, as well as he used his own. But the Apostles could not heal arbitrarily, and to please their own, merely human, Affection. The Gifts of Healing we see were only subservient to the Propagation of their Doctrine, and exerted under proper Impulses; or else St. *John* could as easily have bestowed Health as wish'd it, to his beloved *Gaius*, whom God saw fit, for Ends above our Reach, to continue under such Indisposition. 'Tis not unlikely that his infirm Body might very much contribute to this prosperous State of his Soul; for while Men live as dying Creatures, and look upon themselves as at the Gate of Eternity, this World has less Force upon us, which we are leaving, and the other more, to which we look upon our selves to be so near.

The Case of this excellent Man was very rare and admirable, that a Man's Soul should be in so prosperous a Condition, that one can't wish more, either to Affairs, or Body, than to have them
prosper

prosper even as the Soul did. Generally 'tis quite otherwise, the Body prospers, but the Soul pines and languishes; the Body thrives and is vigorous, the Soul withers and starves; and to wish their Body and Affairs in the same Condition with their Souls, would be the same thing as cursing both with Confusion and Decay. Few in Number are those happy Persons, whose Soul Prosperity might be the Standard of our utmost Wishes for that which is Temporal. Beloved *Gaius* was such an one, and Religion has the Credit of a few others that are a like Ornament to it; but for the most part we fear the asc is so different, that it might well frighten us, if this Wish of the Apostles were to be the Measure of God's dealing with us and our Affairs; and he should say, Come, your bodily Health and Affairs in the World shall thrive under my Providence, just as your Souls thrive under the means of Grace; I'll make the Complexion of your Soul visible in the outward Condition of your Body and Affairs. What Work would this make? How would some Estates dwindle, and some Bodies consume and pine? The declining State of a Backslider would be legible in his running to Ruin;

Ruin; the Breakings out of the Body would tell all the foul Spots and Pollutions that are within; the Flames of Lust would catch hold of the Body, and the burning Fever in the Pulse, proclaim the defiling Heats that are in the Mind: A swelling Dropsy would let every one know where dwelt the covetous Soul, that is unsatiable, and never knows when it has enough: How many would lose their Sight, or see but a little thro' the affected *Ignorance that is in them?* In short, we should see some Bodies break out all over, like *Job's* upon the Dung-hil, and swarm with Vermin, whose Souls do actually swarm with what is worse than any Vermin in the World, *viz. divers Lusts and Pleasures.*

We may observe farther, that Prosperity to our outward Affairs may be desired and prayed for by the most spiritual and heavenly Persons, without the Imputation of a worldly Mind. *St. John* was an excellent Person, who made this Prayer^x; and so was *Gaius*, for whom 'twas made. They knew that Religion in its greatest Spirituality did not oblige us to exclude the World entirely from our

^x *ευχαρισται.*

Prayers and Wishes, and give it no Place, but to make it know and keep its proper Place, which is, to give Way to Religion in the Competition, and to give Assistance to it upon Demand. The Apostle must have a great Opinion of this Man, to think he would be never the worse for the Prosperity and Health he wished him. Health was the chief Article of that Prosperity he had wished him before, and the most excellent Species of all the Blessings to which Prosperity is the general Denomination¹. The Apostle speaks of it in very high Terms, *I wish above all Things*²; and, as we have render'd them, such Terms as must be understood with some Qualification; for no truly good Man can value or wish for Prosperity and Health, *above all Things else*, absolutely. 'Tis the Property of true Goodness to seek *first the Kingdom of God*, from whence it derives, and its Language is, *There is nothing upon Earth we desire in Comparison of that*. The

¹ Quia τὴ ἐνδοξάζ maxima pars est ὑγιαίνεν, ideo post generis nomen, addita est species excellentissima. Grot.

² πρὸ πάντων pro ὑγιεί, sensus est, opto imprimis. Bez.

Meaning therefore must be, Above all *Temporal Blessings*, or, *In* all other Things, or, *As to* all other Things^a. I wish you prosperous Affairs, and an healthful Body, as additional Blessings to a gracious Soul: *Mens sana in Corpore sano*.

Thus far have I represented the Value of Health, from the Necessity of it to the Business and Affairs of Life, and to the Relish of any of its Pleasures; from the Use of it to the Purposes of Religion; from the Misery of Sickness; and from the high Rank the Scripture has set it in, and the Valuation put upon it by the best of Men.

Before I go any farther, I shall make here two Remarks, that are very proper to be thought on, while the Evidence of the Value of this Blessing is fresh upon the Mind.

The one is upon *the Folly of throwing away so great a Blessing for some mean Delights, some present Pleasure and Gratification*. 'Tis a Sin against God to unfit our selves for the Services of Religion,

^a Non dubito quin animo sis tali, qualem optare possem. Hoc idem opto de corpore & rebus aliis; *Optandum est ut sit mens sana in corpore sano*. Grot.

and of Life, in Greediness of some single Sensations: And 'tis Nonsense for the Sake of *one* Delight to lose a Thousand, nay, to destroy the very Foundation of *All*. *Plutarch* says very well, That Diseases do not so much rob us of Business, and Journeys, and Exercise, as of Pleasure: So that if a Man would continue his Pleasure, he must take Care to preserve his Health, without which there is none, (*i. e.*) he must omit some small and short, for the Sake of great and lasting Pleasure. Pleasure is of that Nature, that it cannot be born alive in the Midst of Distempers. Health is to Pleasure what fair Weather is to the *Halcyon* Bird, that gives it a peaceful Birth, and a commodious Nest^b.

But all this while we are speaking these Things of bodily Pleasures, that do so much depend upon bodily Health, we do at the same Time demonstrate in the next Place the *Excellence of True Religion*, that gives Pleasures which do not lie at the Mercy of any Diseases, that do not depend upon Health, and consequently are not lost with it; gives Pleasures that

^b Plutarch. De Sanitate tuendâ.

are Supports under the Loss of Health; nay, are sometimes noble Equivalents for it, provided our Reason be undisturb'd, and the Christian has a clear Evidence of his good Condition. 'Tis agreed that bodily Health is the Foundation of all worldly Pleasures; consequently, when that fails, *they* must do so too: But even then do religious Pleasures not only subsist, but improve, enlarge, grow, and distinguish themselves; and are like the Soul, which is the Seat and Subject of them, spiritual, immortal, and out of the Reach of Distemper and Accident. A good Conscience, clear Evidences for Heaven, Sense of divine Favour, Prospect of the Recompence of Reward, are Pleasures that depend not on bodily Health, Pleasures that give noble Airs to the good Soul, shining illustriously through the Cracks of a dissolving Body; Pleasures that make Religion look like it self, glorious, heavenly, immortal. Certainly true Religion must be a pleasant Thing, whose Delights cannot only subsist, but are sometimes exalted, when the very Foundation of all other Pleasures is utterly destroyed. " O Blessed God! grant
" that I may make sure of that which
" will give me Pleasure of its own, when
" all

“ all others are gone, and do me some
“ Service when nothing else can.



C H A P. III.

*Of the Temptations of Health, and
the Sins that are apt to rise out
of it.*

Bishop *Hall* in one of his Meditations says, *I will more fear the spiritual Hurt that may follow upon Health, than the bodily Pain that accompanies Sickness.* What that spiritual Hurt is to which we are so liable in *Health*, I proceed next to enquire. And the first Thing I shall mention is;

S E C T. I.

*We are generally too little sensible of the
Value of it while it is enjoyed.*

I Have already taken Notice that such is the Folly of Mankind, that we understand and value our Blessings more by the Want of them, than by their Enjoyment. What earnest Wishes and
Prayers

44 *The Temptations of Health.*

Prayers do we send up? What will we not take in or abstain from, suffer or do, to recover that Health which a little before was sported with, lavishly expos'd to all Hazards as a very Trifle? How seldom do we solemnly give God Thanks for it, and make a short Stop in the Carreer of our Time and Business to take Notice to our selves of this Blessing, That we are well?

Methinks a small Pause now and then with my self, to this Purpose, is very becoming: As thus, *I have no Qualms of Stomach, no Pains in Limbs; I have escaped all the Diseases and Casualties of this Weekly Bill, and a thousand more than can there be named: What shall I return to the Lord for all his Benefits? Of which, this is the chief in this World, I am well: 'Tis a pleasing Thing to feel and find that I am in Health: Every Part of me bears witness to this Goodness of God; and therefore every Part shall concur to praise thee, O Lord, who art the Health of my Countenance, who caus'est it to look with an healthful Aspect, make my Soul prosper as my Body does. I say, How becoming is this? But how rare for your Men of Business, or Men of Pleasure, to make such a Stand, to look inwards in Reflection.*

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reflection upon what they insensibly enjoy, or to look upwards in Acknowledgment of a Blessing, without which they could neither do Business, nor enjoy Pleasure?

When we are long accustomed to Health, we take it for granted that we shall enjoy it, without taking it for a Mercy that we do so. We are not sensible enough of our continual Dependence upon the Divine Goodness, if we enjoy it long; and by that unthankful Heedlessness necessitate Providence to deprive us of its wonted Supports, to make us sensible that we do always need them. 'Tis but fit the Mercy should cease to be constant, when its Constancy only, which should be its Indearment, keeps us from entertaining it as a Mercy^c.

S E C T. II.

A Gain; *When we turn Health into Vanity, and make it our Boast; ascribing it to any Thing, in such a Manner, as plainly shews we are not concern'd that God should have the Praise and Honour of it.*

^c *Boyl's Reflections.*

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You have heard Persons flourish upon the Strength of their Constitution, the Art they have in the Management of themselves: They clap their Hand upon their Breast, and cry, *Here's a Heart of Oak*, with an Air of Defiance to Distempers: *Here's a Constitution of Steel!* *I have not kept my Chamber a Day this twenty Years*, says another. You wait to hear when the Benefactor is brought into the Account, and acknowledged; and you are as much disappointed as you are surpriz'd the next Week, to hear that this Person died suddenly upon such a Day, and in such a Place.

It must be owned, the Forms, *God be thanked*, and *I thank God*, have been abused by Hypocrisy and Affectation; but it must also be owned, that even that Hypocrisy and Affectation is not more vile than the Ingratitude of not giving God the Glory of so excellent a Blessing. Are you shy of Hypocrisy, and do you run into Irreligion? You talk of your Constitution; Pray who framed it, and put it together for you with so much Advantage? You boast of your Skill and Study in Nature, and Acquaintance with the Medicinal Properties of the several Parts of it; I ask, Who lodged

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lodged those Properties in the several Parts of the Creation? Who adapted them to their several Purposes? Whence came Understanding it self? *Job* shrinks into Dust and Ashes, after all his Philosophy, when God answers him out of the Whirlwind, *Gird up now thy Loins like a Man; for I will demand of thee, and answer thou me. Where wast thou when I laid the Foundations of the Earth? Declare if thou hast Understanding.*

He that pretended to the Art of giving Immortality to human Bodies, is now Dust and Ashes. He that told others how to live an hundred Years, died at Forty*. We have seen Physicians of the best Renown drop down dead in the Streets. We have seen some of the strongest and most promising Constitutions sink all of a sudden, and not so properly go down as tumble into the Grave at once: The Building was strong and beautiful, but the Ground was hollow; the *Foundations in the Dust crushed sooner than a Moth*: And therefore, let not the strong Man glory in his Strength,

* Paracelsus boasted of having Secrets to keep Men alive for Ages, died himself about Forty.

let

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*let not the wise Man glory in his Wisdom,
nor the mighty Man glory in his Might,
nor let the rich Man glory in his Riches^d;
for it is not in Strength nor Wisdom, in
Might nor Riches, to secure Health,
otherwise than as a Means thro' which
God conveys and maintains it; therefore
let him that glorieth glory in the Lord,
who is our Life, and the Length of our
Days.*

SECT. III.

*Presuming too much upon the Strength and
Firmness of Health, and so putting it
to too great Trial and Expence, is a
Fault of some healthy People.*

THIS is one Way of boasting of
it: A great deal of this most va-
luable Blessing has been sacrificed to Fro-
lick, to Trial of Skill, to the Vanity of
shewing what we can do, or how much
we can bear: And that which renders
this the more criminal, is, That the same
Person would have have found out a
thousand Ways of excusing himself from
the twentieth Part of the Hazard or

^d Jer. 9. 23, 24.

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Trouble in the Service of God, or the Good of Mankind, which he throws away in Ostentation of a robust Constitution. Health is really too great a Blessing to be play'd away against so mean a Stake as the Shout of half a dozen Companions; or to bear away the Repute of a Quality, in which I am out-done by several Brutes. You glory in your Strength, (*Taurina Gloria*,) an Ox is more glorious if that be all: You have a great deal of Strength, an *Elephant* has more. No Body was stronger than *Milo*: This was his Glory; but it was his Shame; as indeed it generally is of such, to be of a Character that had nothing in it besides to boast of.

We presume too much upon Health, when we too much indulge to those Pleasures that waste and destroy it. Pleasures too long continued, and too often repeated, spend the Spirits, and exhaust Nature too fast; they are said to live *too fast*. The same may be observ'd as to Labours; but that is an Extremity to which we are less liable, and Nature more forward and early in the Alarm it takes of Danger, because not bribed or beguiled by Delights and Entertainment, to which it has always an Inclination. Many are now silent in

D

their

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their Graves, and many are groaning on sick Beds, on their Way thither, who might neither have been sick nor dead, had they not presumed too much this Way upon the Firmness and Stability of their Health ; that it would carry almost any Load they would at any Time lay upon it. But then on the other Hand :

SECT. IV.

Too great a Tendernefs and Value for Health, an excessive Nicenefs about it, is another Extreme.

IT is indeed too valuable to be trifled with ; but we ought to remember, that it is not the only Jewel that we have : And to continue the Allusion, we should manage it as we do those precious Parts of our Treasure ; we neither suffer them carelessly to lie about the House, nor are we hovering perpetually over them ; because they are precious they are not always under Lock and Key, nor are produc'd without Care and Caution : As valuable a Thing as Health is confessed to be, every Thing is not to be made a Sacrifice to it. We have some Things of more Consequence to

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us than Health it self, viz. our Usefulness in the World; our Duty to God; our Souls, that they may prosper even as our Body; our present sensible Interest in the divine Favour; and our future eternal Happiness. What is it to God or Man whether that Person be well or sick, be dead or alive, who takes so much Care of his Health as to have no Regard to all these?

One would think some Persons more afraid of losing their Health than of losing all these; more afraid of being sick than of being damn'd: They shut themselves up in their Apartment from the Duties of Life, and the Service of God; not so much from being really ill, as from an inordinate Fear of being so: The Wind must not blow upon them, the Weather is not to be encounter'd by them, the Inconveniencies of God's Worship are not to be born by Complexions so nice and fine; 'till at length they have contracted such a Tenderness and Delicacy, that they can indeed bear nothing at all: And what was their Sin in the Beginning, is their Punishment in the End.

God forbid that I should insinuate a Charge upon Cases wherein God makes

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Allowance, and *will have Mercy rather than Sacrifice.* Such is the Condition of many aged and infirm, and otherwise disabled Persons. No good Person will be offended at this Caution, lest such Nicety should proceed from a bad State of *Heart*, rather than a bad State of *Health*, and lest it should indeed provoke God to inflict upon them what they seem to fear more than himself. But what shall we say of such Persons, who, as indispos'd as they are generally on the Lord's-Day, are seen to pursue the Affairs and Diversions of Life all the Week, that are ten Times the Risque of Health that any Parts of God's Worship can be, this must be own'd to look a little suspicious.

When I see some good People, who love the House of God, *and the Place where his Honour dwells*, making hard Shift, through all the real Weaknesses of Age and Infirmary, to come to him, and enjoy him there; and when I meet with some others, most affectingly bewailing on a Sick-bed their Neglects of Duty upon too slight Occasions, *O that I had now but one Quarter of that Health I enjoyed when I fancied my self too much indisposed to wait upon God! Oh, the Guilt I have contracted, the Benefit, Comfort,*
and

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and Pleasure, I have lost, by indulging too much an affected Softness of Life, and to imaginary Distempers! I say, when I observe the hard Shifts of the one, and the Complaints of the other, I cannot but think such a Caution as this may have its Use.

Under this Head I may mention a sort of Persons that are equally the Objects of Pity and Blame; those I mean that are hardly ever well for fear of being sick; that suffer a deal of the real Misery of Sicknes from a Kind of *Panick* Fear of being ill^e: The sensible Pleasure, Comfort, and Delight of Health are lost in the Anxiety and distracting Fear of losing it: The bitter Mortifications of living physically they make sure to themselves, by way of Anticipation, in what they call *Preventive Physick*. Now one Quarter of this Concern well placed, laid out upon the Method of true Peace with God and Conscience, a steady Resignation to his Will, and a sure Hope of Eternal Life, would rescue them from this Torture, would enable them to taste the true Pleasure of

^e ——— Tunc corpore sano
Advocat Archigenen, onerosaq; pallia jactat. *Juv.*

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being *well*, and help them to continue so. And yet on the other Hand, another Fault that sometimes attends Health is ;

S E C T. V.

The putting off the Thoughts of Sickness and Death, and reckoning them to be at a very great Distance, because we are now in Health.

INstead of making the Pleasures of Health, the Thoughts of Sickness, and Prospect of Death, consist and be friendly, and agree with each other, as they certainly may, we are for setting them at the greatest Distance we can. But is Death or Sickness ever the farther off, because I won't think of them? Is a Man the safer from any Danger by shutting his Eyes, that he may not see it? Is he not in a fairer Way who views, considers, grows familiar with it, is thereby so prepared for it, that it is no longer a Danger? The Danger is over so soon as I have thought of it long enough to be prepared and ready; and if the Danger be over, the greatest Allay to the Pleasures of Life is removed, and they remain.

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remain in their full Strength and Enjoyment.

When we are perfectly well, how natural is it for us to take it for granted that we shall continue so? Though at the same Time, nothing in the World is more universally acknowledged than that we must be sick, and die. No Body needs Learning or Parts to take in this, That Life is a Vapour, and Health a Shadow. This is so much the *common Sense*, that a Man is thought to want it that sets himself industriously to make out what no Body denies. But what's the Meaning then that where the Conviction is so *clear*, the Impression is so *small*? That where the Evidence is beyond all Contradiction, yet the Disregard and Neglect should be to a Degree, as if it were not only a doubtful Thing, but utterly false? For if it were utterly false that I should ever be sick, and die, I could not be more heedless than never to allow my self to think at all of the Matter. The Meaning is, they think it a *great Way off*, and for that Reason they need not yet think of it at all. Some have ingenuously confessed, that because Man's Life is measured at *three-score Years and ten*, they have imagin'd

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themselves set in for the utmost Year of that Standard; nay, after they have liv'd half Way to it, have yet dream'd of it as all to come; and have not easily been able to get rid of the inward Delusion, That the Taper, though burnt down so low, would yet last as long as the whole one when 'twas first lighted up. And others we see, whether they will confess it or no, manage as if they thought the same Way; nay, the Scripture goes farther, and says of some, That *their inward Thought is that they shall continue for ever, and their Dwelling-places to all Generations*^f. If it were not for their meeting now and then with a Funeral, or casting the Eye upon a Grave or a Tomb, it would be hard to guess when some People would think of Sicknes or Death. From whose Course of Life, even in Spite of those *Memento's*, one would imagine they flatter'd themselves with an earthly Immortality^g.

But you are afraid of Death, you say, and therefore don't care to think of it:

^f Pf. 49. 23.

^g Nulla fere res est quam negligentius expendamus vel minus meminerimus; Omnia molimur perinde atq; immortalitatem nobis in terra constituentes. *Calv. Inst.*

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You would be ashamed to reason so in any other Case of Danger. A wise Man would think the more of what he had Reason to be afraid of, either to *prevent* it, or to *provide* for it. By all Means let's get rid of the Fears of Death; for without that Attainment, Life and its Pleasures can in none of its Channels run pure and sweet.

*Be gone the Dread of Hell, and all those
Fears
That spoil our Lives with Jealousies and
Cares,
Disturb our Joys with Dread of Pains
beneath,
And sully all with the black Fear of
Death^h.*

I say so too; Away with Fears of Death; but then I must add, that this can never be done by *Lucretius's* Prescription. Indolence, Oscitancy, Unbelief, will never do it. It's a poor Relief to

^h Creech's Version of these Lines of Lucretius:

Et metus ille foras præceps Achoruntis agendus
Funditus, humanam qui vitam turbat ab imo,
Omnia suffendens mortis nigrore: neq; ullam
Esse voluptatem liquidam puramq; relinquit. l. 3.

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put the *Evil Day* far from one, and thereby make it more an *Evil Day* than otherwise it would be. The Thing is inevitable, and the Relief can never lie in preventing, much less forgetting it, but in providing for it. 'Tis only Guilt that makes us fear; and the natural Way to cure those Fears, is to remove that Guilt, and cease to do *Evil*, and learn to do well, and go heartily into his Design and Method, who made it one Part of his Salvation to deliver those who through Fear of Death were all their Life-time subject to Bondage. This is the proper Natural Cure of guilty Fears; and this reconciles us to another World. For (to use the Words of a good Writer) *Repentance, not Infidelity, is the Voice of Nature. But Men never think of rejecting another Life, till they lay aside the Thoughts of Repentance: And certainly that is not natural. To repent is an easy, natural, infallible Cure: To disbelieve another World is a Work of Art and Difficulty, and a Force upon Nature, and at best an uncertain Cure; for Infidelity can give Men no greater Security against Fear, than it does against another World: And those remaining Jealousies and Suspicions, and the frequent Return of such Fears, which* disturb.

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*disturb bad Men, may satisfy us what that is*ⁱ.

Surprise is a mighty Addition to any Thing that befalls us: This they secure to themselves, who are heedlessly unprepared for what they know must come. This is a Folly beyond all Aggravation: There is nothing more absurd by which to expose it. If any Thing like a Sigh proceed from the Mouth of God, 'tis That, *O that they were wise, that they understood this, that they would consider their latter End*^k! To consider this, it seems, is Wisdom in God's Account. This does not oblige us to be melancholy, and always poring upon this Subject, but to dwell upon it so long, till we have answered the Ends of Safety and Comfort; and then there's an End of all Melancholy in the Thought; then it is so far from dashing the Pleasures of Life, that it is an additional one to all the rest, and one of the highest Relish too, when I think of coming Sickness and Death, with Composure, as not to be avoided; and without Pain, as not to be undone by it; nay, with a great deal of Pleasure,

ⁱ Dr. Sherlock of the Future State.

^k Deut. 32. 29.

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as being to my infinite Advantage and Gain.

This is an Improvement of the Pleasures of Life, a Refinement upon them: 'Tis now that they run pure and sweet in all the Channels; *That* being remov'd which of all Things in the World was most able to *sully* and disturb them. Death and Eternity provided for, there's nothing left in the World capable of giving any considerable Allay.

One may appeal to the most stupid in this Case, which is most to the Purpose; To put off the Thoughts of these Things, or attain the Ability of thinking of them not only till they are familiar, but pleasant and delightful; to lay in for their stealing on gradually, or for their sudden Invasion. So provided, a Man need not start at the naming the Tokens of the Plague or Sickness, or any Distemper that's likely to become epidemical. He feels no inward Twinges at the opening of a Bible, upon the Places about Death and Judgment. He need not tremble with the Cup in his Hand, like *Belsbazzar*, which the Fears of his Destiny will not suffer him to drink, or does very much embitter. Such an one needs not be shy of a good Man's Company,

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pany, that will be saying something of Heaven and another World; nor, with *Felix*, shake and tremble, with all his Guards about his Throne, while at the Bar *Paul reasons of Righteousness, Temperance, and Judgment to come.* He need not endeavour to set a strong Guard upon all the Avenues of his Soul, to keep out every Glance from another World, lest he should be so unhappy as to think of his God or himself; glad of any Business, any Diversion, that will but deliver him from the meeting those he dares not face, God and his own Soul. Nor is he in the Vapours presently upon some Discoveries of his own Frame and Make, how frail, how perishing it is; or to understand that Sickness and Death is always within a Moment's March of us; and whereas it was once said, *As the Lord liveth, and as thy Soul liveth, there is but a Step between thee and Death,* I may say, there is not so much as a Step; because the Strength whereby the Step must be taken may fail before it's finish'd, and the Breath that I am taking in may be stopp'd before it is compleatly drawn. In short, he is the happy Man who can live without the Fears of Death, and die

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die without the Fears of Damnation; and whose Confidence in God the Terrors even of a Judgment-Day shall not be able to dismay.

People may talk what they will, but it is Religion with its Evidences, Supports, and Prospects, that must set us above the Fears of Death: Tho some Gentlemen have prescrib'd the getting rid of all Religion in order to this Attainment, and quote their (*Esprits Forts qui sont morts en Plaisantant*) brave Fellows that have gone off with an Air, to support a sort of Philosophy that is too often practis'd at the Place of Execution, by the great *Geniusses* who have learn'd to dye hard.

Must Pride, Despair or Stupidity, furnish Instances of defying Death, to rival the Faith and Hope, the calm Resignation, or joyful Assurance of the Christian? What a swaggering does *Lucretius* make with his *Epicurus*? *Primum Graius Homo* — *This was the Man that first inform'd the World how to defy Religion and its Fears*: But they that knew as much of him as *Lucretius* did, tell us, that never any poor Creature did so tremble at the Approach of what he had taught others.

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thers to laugh at, viz. Death and another World*: Nature recoiled upon him. To disbelieve another World is a Work of Art and Difficulty, and a Force upon Nature, and at best an uncertain Cure, as was observed before. But to close this Chapter.

CARUS, we grant; no Man is blest but he,
Whose Mind from anxious Thoughts of
Death is free.

Let Laurel Wreaths the Victor's Brows
adorn,

Sublime thro' gazing Throngs in Triumph
born:

Let Acclamations ring around the Skies,
While curling Clouds of Balmy Incense rise;
Let Spoils immense, let Trophies gain'd in
War,

And conquer'd Kings attend his rolling Car:
If Dread of Death still unsubdu'd remains,
And secret o'er the vanquish'd Victor reigns,
Th' illustrious Slave in endless Thraldom
bears

An heavier Chain, than his led Captive
wears.

With swiftest Wing the Fears of future Fate
Elude the Guards, and pass the Palace Gate:

* Nec quemquam vidi, qui magis, ea quæ timenda esse negaret, timeret, Mortem dico & Deos. Tull. de Nat. l. 1.

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*Traverse the lofty Rooms and uncontroll'd
Fly hovering round the painted Roofs, and
bold*

*To the rich Arras cling, and perch on
Busts of Gold.*

*Familiar Horrors haunt the Monarch's
Head,*

*And Thoughts ill-boding from a Downy Bed
Chase gentle Sleep.*—————

*Thy Force alone, Religion, Death disarms,
Breaks all his Darts, and every Viper
charms.*

*Softened by thee, the grisly Form appears
No more the horrid Object of our Fears.*

*We undismay'd this awful Power obey,
That guides us thro' the safe, tho' gloomy
Way,*

*Which leads to Life, and to the blest Abode,
Where ravish'd Minds enjoy, what here they
own'd, a God.*

SIR RICH. BLACKMORE'S Creation.

C H A P.



C H A P. IV.

That the ordinary continuance of our Health is a very great Wonder. The use we are to make of that Consideration.

THAT the ordinary and common Health of our Body, and its Continuance for any considerable Time, is indeed a wonderful Thing, I shall endeavour to illustrate from the Make and Frame of our Bodies, from the Accidents to which these fine Compositions are expos'd from without, and from the Diseases which they are lyable to from within.

S E C T. I.

From the Make and Frame of these our Bodies, and the Materials of which they consist, and the manner of their Composition.

AS to the Materials of which we consist, we dwell in Houses of Clay, whose Foundation is Dust, crushed sooner than

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than a Moth. The Workmanship is indeed as curious as the Materials are mean; it would exhaust the Study of an Age, to shew the exquisite fineness and marvellous Composition of the Animal Machine, where all is in *Number, Weight and Measure*, nothing without Design, Intention and Use¹, all wrought off with Characters of its Author upon it, and in a manner worthy of him that made the bigger World.

The Pieces or Particles of which we consist, and their distinct Intentions, one is tempted to call infinite; besides the mutual Dependence of them upon each other, tho' at the greatest Distances in the Body; and that, both with Respect to the due Circulation of the Fluids, and the Communication of the nervous System, the smallest Interruption of either of which may be Sickneſs and Death; besides this, I say, we are in every Particle liable to the Attack of Distempers, and they may enter at every Pore.

¹ In Corpore humano, nihil sine lege, nihil sine ordine, nihil sine *pondere mensura & numero*. Nihil deficit, nihil redundat, nihil otiosum aut superfluum, omnia summe utilia, semperque operantia. *Bausnerus.*

They

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They who understand the Make and Structure of the human Body, would be able to illustrate this part of the Subject to much greater Advantage. All that I shall pretend to, is, to lay together a few Instances, that they may make us a little more sensible of the Wonder of Health, and that Wonder followed by another, and that is, that this same Health which is so wonderful, should yet be so lasting and common a Thing!

How many Parts and secret Operations conspire to that one Event, which is the Spring of their own Continuance and Repetition, and of all other Operations of Nature; namely, to *Animal Nutrition*, a Failure in any of which would lay the Foundation of Sickneſs; I ſhall lay it down in the Words of a great Maſter.

“ The Aliment ^m is received into the
“ Mouth, and is there maſticated by the
“ Teeth, and impregnated with the *Saliva*
“ or Spittle, which is preſs’d out of the
“ Salivary Glands by the Motion of the
“ Jaw and the Muſcles that move it and
“ the Tongue: From hence it deſcends
“ thro’ the *Pharynx* into the Stomach,
“ where it is digeſted by the Juices of the

^m Cheſelden’s *Anatomy*. Ch. 14.

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“ Stomach (which are what is thrown
 “ out of the Glands of its inmost Coat,
 “ and *Saliva* out of the Mouth) and
 “ a moderate Warmth and Attrition:
 “ When thro’ the *Pylorus*, or right O-
 “ rifice, it is got into the *Duodenum*, it
 “ is mixed with Bile from the Gall Blad-
 “ der and Liver, and with Pancreatick
 “ Juice from the Pancreatick Gland.
 “ After this it is continually moved by
 “ the peristaltick or vermicular Motion
 “ of the Guts, and the Compression of
 “ the Diaphragm and Abdominal Mus-
 “ cles, by which Forces the fluid Parts
 “ are pressed into the Lacteals, the gros-
 “ ser Parts still downwards.

“ The Chyle, or thin and milky part
 “ of the Aliment, being received into
 “ the Lacteals from all the small Guts,
 “ they carry it into the *Receptaculum*
 “ *Chyli*, and from thence the *Ductus*
 “ *Thoracicus* carries it into the left Sub-
 “ clavian Vein, where it mixes with the
 “ Blood and passes with it to the Heart.

“ All the Veins being emptied into
 “ two Branches, *viz.* the ascending and
 “ descending *Cava*, they empty into the
 “ right Auricle, the right Auricle into
 “ the right Ventricle, which throws the
 “ Blood thro’ the Pulmonary Artery in-
 “ to

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“ to the Lungs, where it is mixed with
“ Air, and has those *Globuli* separated
“ that cohered in its unactive Course thro’
“ the Veins.

“ From the Lungs the Blood is brought
“ by the Pulmonary-Veins into the left
“ Auricle, and from that into the left
“ Ventricle, by which it is thrown into
“ the *Aorta*, and so by the Arteries di-
“ stributed thro’ the Body.

“ From the Extremities of the Arte-
“ ries, arise the Veins and Lymphatics,
“ the Veins to collect the Blood and
“ bring it back to the Heart, the Lym-
“ phatics to return the Lymph, or thin-
“ ner part of the Blood from the Arte-
“ ries, that the Blood might not run too
“ thin in the Veins.

“ All the Fluids we take in being car-
“ ried into the Blood-Vessels, the great-
“ est Part of them are separated and car-
“ ried off by proper Vessels, *viz.* Urine
“ by the Kidneys, Bile by the Liver, &c.

How nice an Operation in Nature is
the *Animal Secretion* of the Fluids? By
this the Juices of the Body of different
Textures and Qualities are separated, for-
ted, and made fit for what Nature de-
signs, by passing them thorough so many
Strainers (the *Glands*) of various Name
and

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and Situation in the Body. The Passages are exquisitely fine, numberless, involved, with innumerable Windings and Turnings; yet so few Stoppages! and that the grosser Parts denied Entrance do not make a Damm, as we sometimes see at the Mouth of a Grate!

What innumerable Passages must be kept open for all this? What Variety of Juices? What a prodigious Compass? What a Conspiracy of Parts? What Geometry? What Chymistry? What Mechanism of all kinds? And where the Operations are so nice, the Intentions so numerous, and the Parts necessary to so many Functions so lyable, what a Wonder is our Health †?

We support our Life by eating and drinking, but the Mixtures, or Contrariety of Qualities in it, an Error in the Season, Kind, Quantity of what we eat, may destroy what it is intended to support and maintain. I may take in a Distemper with a Morfel from the Animal

† Eleazar the High Priest, to the Embassadors of Ptolomy, *speaking of this Work of God.* *Ingen-tia sunt profecto, si quis considerat diligenter, Formatio Corporis, Dispensatio Alimentis, & ad singula membra mirabilis transitus.* *In Dr. Grew's Cosmol.*

whose

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whose Flesh I eat; from a noxious Vapour shut up in the Herb I feed on; perhaps they are not to be number'd, the Worms, or Animals, the Seeds, the Eggs, the Sands, that go into us along with our plentiful Meal.

The Concoction of our Food, upon which all Health depends, is it self a Wonder, so far as it is known. The Separation of the Parts, the Chylification and Distribution of it, by so many small and intricate Channels; where, neither the dissecting Knife, nor the best Glasses can carry the Eye. Whether this be performed by some sharp Juices, which as a Menstruum, insinuate themselves into, and tear the small Parts of the Nourishment asunder; or by some muscular Motion, that by a gentle Collision grinds and attenuates the Food, or by something of both; 'tis a Wonder that such a Variety of Liquors as enter the Stomach, and produce there so many and so strong Fermentations; 'tis a Wonder, I say, that it should not destroy all this; that the Fibres of the Stomach should endure such continued Operations as would wear away any thing else in the World! And such acid and corrosive Juices as would eat away by Degrees the strongest Metals

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tals in a quarter of the Time *. Besides, one of those Humours produced by our Food, one of them let loose, one of them overflowing and out of its Place, or predominant above the rest, overturns the Balance, in the equipoise of which Health consists; or that the same Thing is not done by the frequent Fermentations in our Blood, that miraculous Fluid, (as one calls it) the Seat of Life and Spirits, is another Wonder.

To any one that views the Contexture of the Brain, *Health*, for any considerable Time, must appear a Wonder. How exquisitely fine the Nerves, the Fibres, the Blood-Vessels? The smallest of which if it should be stop'd, or crack; if it should too much relax with Heat, or contract with Cold, would, according to the Degree of the Disorder, be immediate Sickness or Death: And yet, how continual is the Passage of the Blood and Spirits thro' these small Ducts and Canals? How fired are they sometimes by close thinking? Stretch'd and swell'd by

* How great a Comprehension of the Nature of Things did it require, to make a *Menstruum* that should corrode all sorts of *Flesh* coming into the *Stomach*, and yet not the *Stomach* its self, which is also *Flesh*? Dr. Grew's *Cosmol. Sacr.* c. 4.

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the suddain Flushes of Passion and Surprise? When the Blood and Spirits rush violently thro' these most slender Passages, that are finer than the slenderest Threads of a Cobweb, and seem ready to break by their own fineness.

How many thousand of these fine Pipes must be kept open to preserve the Communication between the Brain and the Heart? What a Concurrence of innumerable Parts, Actions and Strings, must go to produce one of those Motions of the Heart we commonly call the Beating, or Pulse? The smallest Intermission of which we immediately feel all over us, and dread the general Stagnation of our Blood: And yet, ever since we were born, this opening and shutting has been repeated (if we may depend upon some Calculations) no less than 4000 times in an Hourⁿ! How many thousand times therefore in an Hour am I liable to the sinking, fainting Consequences of an Intermission? By this, the Blood, which is the Vehicle of Life, and with it the vital Spirits, are distributed into every part of the Body. Admirable! that from this Fountain of Life and Heat, there should

ⁿ Ray, of the Wisdom of God in the Creation.

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lie Channells or Conduit Pipes to every, even the remotest Parts of the Body! Just as if from one Water-House there should be Pipes conveying the Water, not only to every House in the Town, but to every Room; nay, to every Vessel in every Room: or from one Fountain in a Garden, there should be little Channells directed to every Bed, to every Plant and Flower growing there; nay, to every Leaf, to every Fibre and hollow String of every Leaf!

And that these should not be stopp'd, broke nor fouled, for 20, 40 Years together, notwithstanding their Number, Fineness, various Configuration, mutual Dependence, and manifold Windings and Turnings, into which the constant Supply is directed, is to me Matter of thankful Wonder.

Besides, this constant opening and shutting of the Heart would wear away any thing else in the World but such a miraculous Substance as its own; which does not lose its Force or Spring, tho' it continue the Motion, as has been mentioned, for so many thousand times in an Hour, for so many Days, for so many Years together.

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We commonly say, our Breath is in our Nostrils, because it passes thro' them; and is there not a free Passage for it to pass out of them? Why does it not fly off? There is no more visible *Nexus* or *Tye* between Soul and Body by this Breath, than for a Wreath of Smoak to tye a Sun-Beam and a Clod of Clay together. The Lungs could not draw it in, if any of the forementioned Operations were obstructed; and yet, there are as many thousand to one but they be obstructed, as there are thousands of Particulars necessary to compleat and continue this Motion †. My Lord *Bacon* observes, that we breath in and out in a third part of a Minute; and that the Pulse of the Arteries or Motion of the Heart (Systole and Diastole) is three times quicker than that: So that the stopping this Motion would be much quicker Death than strangling. The Question seems to be

† Valde pusillum est tempus, quo natura anhelitum repetit, — vix certè ad tertiam partem minutæ. Pulsus arteriarum, & motus cordis, systoles & diastoles, triplo velocior quam respiratio; adeo ut si fieri posset, ut ille motus in corde absque inhibita respiratione, sisti posset, sequeretur mors etiam celerius quam ex strangulatione. *Verulam Hist. Vit. & Mort.* p. 390.

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put every ninth part of a Minute, whether I shall be well or sick, live or die? But suppose all the rest perform their Part, 'tis going from one Wonder to another, when we consider how the Lungs perform theirs after all: because of the prodigious Number, the exquisite Fineness of those small Arteries, into which they branch themselves? How easy for such small Passages to be stopp'd? For such thin Vessels to be rent and torn by an over stretch of Voice, or corroded by a Defluxion of some fretting Juice, or be infected by some malignant Vapour that's drawn in? For we must breath whatever the Air be: One would think they should be spent by the continual Wear and Action of breathing and speaking. If our Lungs had been made of Brass they could never have lasted so long. Lord, what is Man! The Substance of his Body is Dust, the Tye of its numberless Parts together a puff of Air: How easily is such a Knot untied? Dust scatter'd, and Air dissolved?

How great a Mystery is the Motion of any one Part about us? And how inexplicable to this Day? It astonishes to consider, how many Things must go to produce any single Motion, any of which
failing,

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failing, all's ruined; and yet, our Life and Health depends upon millions of these Motions. Notwithstanding the Help of the most exquisite Glasses*, we still are ignorant of the internal Structure of the Motive Fibre, upon which the whole Motion of the musculous Machine depends; we know as little (it seems) of that Volatile Fluid, commonly called the *Animal Spirits*, designed to put that Fibre in Motion °.

Galen, tho' himself no great Friend to Religion, could not forbear acknowledging God, upon the Observation of the vast variety, contrivance, and commodious adapting of the Parts to their proper Uses^p; the preserving all which in their natural State of Health (says *Bp. Wilkins*) is a Matter of equal Wonder, and of thankful Acknowledgment. In his Book *de Formatione Fœtus*, he takes

* It is said that *Lewenhoo* has discover'd Vessels in an human Body 79200 times less than an Inch.

° *Baglivi Ch. 22. §. 5.* Latet, æternumque latet, minima illa, ac subtilis, non solum a sensibus, sed ab humanæ mentis acie prorsus remota, solidarum æque ac Fluidarum Corporis Viventis Partium, Textura.

Dr. Astruc Monspelii de Motu Musculari.

^p *Bp. Wilkin's Natural Reliq. l. 1. c. 6.*

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notice, that there are in an human Body above 600 several Muscles, and there are at least ten several Intentions or due qualifications to be observed in every one of these; proper Figure, just Magnitude, right Disposition of its several Ends, upper and lower Position of the whole, the Insertion of its proper Nerves, Veins and Arteries, which are each of them to be duly placed; so that about the Muscles alone, no less than 6000 several Ends or Aims are to be attended to, a Failure in any of which would put the Part out of its natural State, and endanger our Health.

The Bones of a Man's Body seem to pretend to Strength and Firmness; *their Use being to give Shape and Stability to the Body, to be Levers for the Muscles to act upon, and to defend the more noble Parts from external Injuries*†; and yet, 'tis often seen how little they can defend themselves; how easily snap'd asunder, dislocated, carious, lyable to many Diseases and Disorders.

Strong as they seem to be, if they remain safe and sound, *David* teaches us to whom we are to ascribe their Preservation; *the Lord delivereth the Righteous,*

† Cheselden's *Anatomy*.

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he keepeth all his Bones, so that not one of them is broken *; and tells us the Language of sound Bones in another Place †, all my Bones shall say, Lord, who is like unto thee, which deliverest the Poor from him that is too strong for him?

“ The Bones are reckon’d to be 284,
“ the distinct Scopes or Intentions in
“ each of these, are above 40, in all a-
“ bout 100, 000. And thus it is in some
“ Proportion with all the other Parts;
“ Skin, Ligaments, Glandules, Hu-
“ mours, but more especially with the
“ several Members of the Body, which
“ do in regard of the great Variety and
“ Multitude of these several Intentions
“ required to them, very much exceed
“ the homogeneous Parts ”*; and since
the failing in any one of these would cause
Irregularity in the Body, and in many of
them, such as would be very notorious,
if not destructive, we have reason to con-
clude, that we are not only wisely and
wonderfully made, but as *wonderfully pre-
served*, and that any common Measure of
Health, or Continuance in our natural
State, for any Time, is a great Wonder;

* Psal. 34. 20.

† Psal. 35. 10.

* Bp. Wilkins *Natural Relig.* l. 1. c. 6.

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because there are so many thousand to one that in some of these Instances in which they are so liable to Disorder, they may be overtaken by it.

Since there are so many fine imperceptible Parts, so many Vessels, Channels, Threads, Strings; since there are such Numbers of Bones, Muscles, Membranes, Fibres, Nerves, Veins, Arteries, Ligaments, Tendons, with their Insertions, Positions, precise Motions; Juices, Humours, Fluids, Secretions, Spirits; the Stoppage, Breaking or Disorder of any of which, would inter Sickneſs and Pain; what a Wonder is that Health to which the Harmony of all these is so necessary? What a Wonder is it that an Instrument of ten thousand Strings should be so long kept in Tune, thro' all the Changes of Heats and Colds, wet and dry? And what Folly? What Ignorance? To depend upon the Health of such a Body for a Day? To suppose Sickneſs or Death of such a Body, to be so far off? Especially, when to all this we add, the Violences and rough Accidents it's liable to from without, which is the next Thing to be taken notice of.

SECT.

S E C T. II.

The Wonder of Health from the Accidents from without, to which these fine Compositions are exposed.

THAT which is of the most exquisite Make, may with much Difficulty and Hazard, possibly, be preserved in its natural State, by a great deal of Care to keep it out of Harms Way; but that's impossible in this Case; the bare Change of Weather may as well discompose the Body as untune the Strings of an Instrument. This is represented by one of the Faculty, in the following manner^a. “ It is so far (says he) “ from being a Wonder, that we sometimes suffer in our Health by Change “ of Weather, that it is the greatest “ Wonder we do not always so; for, “ when we consider, that our Bodies are “ sometimes pressed upon by a Tun and “ an half Weight more than at another, “ and that this Variation is often very “ suddain; it is surprizing that every “ such Change should not entirely break

^a Dr. Wainright, *his Non Naturals.* p. 61.

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“ the Frame of our Bodies to pieces, and
“ be the constant Harbinger of suddain
“ Death. One would think that when
“ so many of the Vessels of our Bodies
“ are straitned by the increased Pressure,
“ that the Blood would stagnate up to
“ the very Heart; which not being able
“ to contract it self, the Circulation
“ would cease, and we should die. But
“ such is the Contrivance of infinite Wis-
“ dom, that when the Resistance to the
“ circulating Blood is greatest, the Im-
“ petus by which the Heart contracts,
“ should be so too. The Weight of the
“ Air increasing, the Lungs will be more
“ forceably expanded, and hereby the
“ Blood more intimately broken and di-
“ vided, so that it becomes fitter for the
“ most fluid Secretions, such as that of
“ the Animal Spirits, by which the Heart
“ will be more strongly contracted; the
“ Bloods Motion toward the Surface of
“ the Body being obstructed, it will pass
“ in greater Quantity to the Brain, where
“ the Pressure of the Air is taken off by
“ the Cranium; and, upon this Score,
“ more Spirits will be separated, where-
“ by the Heart will be so strongly con-
“ tracted as to carry on the Circulation
“ thro’ the passable Canals, whilst some
“ others

“ others are obstructed. ” Thus far the Doctor.

What Hazard is here to our Health and Life even from imperceivable Changes of Weather? That a Man must almost look upon his Weather-Glass as the Measure of his Health and Life. What Contrivance, what Artifice in our Composition to prevent the fatal Effects of so sudden a Change? And what Hazard in that Mechanism lest it should not play its Part with that Nimbleness and unobstructed Regularity as to prevent the Mischief? Do we wonder that People drop drown dead? It is rather a greater wonder that they so seldom do so.

When we turn our Eyes from the Niceness of the Frame to the infinite Accidents that are every where ready to ruffle and destroy it, it increases the Wonder! The inimitable Structure of human Bodies is scarce more admirable, than that such curious and elaborate Engines should be so contrived as to be no oftner out of Order than they are; the Preservation of so nice and exact a Frame being the next Wonder to the Workmanship^r.

^r Boyl's *Occas. Reflect.*

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“ When I consider (says the fore-
 “ quoted excellent Philosopher) how
 “ many outward Accidents are able to
 “ destroy the Life, or at least the Health,
 “ even of those that are the most care-
 “ ful to preserve them; how easily the
 “ Beams of a warm Sun, or the Breath
 “ of a cold Air, too much or too little
 “ Exercise, a Dish of green Fruit, an in-
 “ fectious Vapour drawn into the Lungs,
 “ and so mixing with the Blood, and
 “ circulating the Corruption into every
 “ Part; how a sudden Fright, or a
 “ Piece of ill News, are able to produce
 “ Sickneſs and Death; when I think
 “ too how many Miſchiefs our own
 “ Appetites or Vices expoſe us to, by
 “ Acts of Intemperance, that neceſſitate
 “ the Creatures to offend us; and Pra-
 “ ctices of Sin, whereby we provoke
 “ the Creator to puniſh us; when, I
 “ ſay, I conſider all this, and conſequent-
 “ ly how many Miſchiefs he muſt eſcape
 “ that arrives at grey Hairs, I confeſs
 “ the Commonneſs of the Sight can’t
 “ keep me from thinking it worth ſome
 “ Wonder to ſee an OLD MAN, eſpe-
 “ cially if he be any Thing healthy*.

* *Boyl's Occaſ. Reſlect.*

It would be almost endless to mention these Accidents that are ruinous to our Health, and Life it self: A Blast of Lightning, a Shock of an Earthquake, Inundations, Wars, Thieves and Murderers; the permitted Mischiefs of evil Spirits, which have been allowed sometimes to go a great Way in doing such Sort of evil. I ought always to carry my Life in my Hand, and to suppose when I go out I may not come home alive and well: It may be a Fall, a Bruise, a Tile from an House, a Thrust with a Sword, Discharge of a Gun, a Blow undesigned, the Tooth of an Adder, the Mistake of a poisonous Herb instead of an wholesome one, the like Mistake of a Drug through the Ignorance or Heedlessness of those you trust, the Throwing a Stone, the Trip of a Foot, the Scratch of a Nail, the Wrenching off a Bit of Skin: These are Accidents that have done as sure Execution, though not so wide and spreading, as Famine, War, or Pestilence. The Pairing of a Nail, Cutting a Corn, the Rent of a little Skin from the Side of the Finger, putting a Patch upon a little Pimple, the Plucking off a single Hair: These have sometimes done the Business as effectually

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ally as Gun or Pistol. Thus *Anacreon* the Poet was choak'd with a Grape-stone. *Fabius*, the Roman Senator, was suffocated with a single Hair in a Draught of Milk; Pope *Alexander* with a Fly, that flew accidentally into his Mouth. *Homer* died of Grief: *Sophocles* with Excess of Joy: *Dionysius* with the good News of a Victory he had obtain'd: *Aurelianus* in the Midst of a Dance. What remote small Accidents have proved mortal? The Dust of a Wall, the Lash of a Whip, the Unevenness of a Pebble-stone: Nothing is so small as not to be able to conceal Disease and Death under it.

Diseases and Death are secretly lurking every where: It is in our Bosoms, in our Bowels, in every Thing we taste, in every Thing we enjoy. We have Death dwelling with us in our Houses, walking with us in the Fields, lying down with us in our Beds, and wrapp'd about us in our very Cloaths; always at Hand, ready at God's Command to give the fatal Blow. If Heaven permits, *Benbadad* is slain in his Bed, and *Amnon* at his Table, *Belshazzar* in his Cups, the *Egyptian* First-born in their Sleep, *Saul* in the Field, *Cæsar* in the Senate, *Caligula* in the Theatre, *Antiochus* in his Coach;

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Zechariah in the Temple, Joab at the Altar, and Pope Victor at the Sacrament.

The whole History of sudden Death, from known or unknown Causes, belongs to this Head, and inforces the Admonition of the wise Man; *Boast not thy self of to Morrow, for thou knowest not what a Day may bring forth.* Nay, it appears from these Surprizes, that thou knowest not what a Meal, a Mouthful, a Draught, a Step, a Moment, may bring forth; and therefore it is as senseless as well as a graceless Thing, in a Time of Health, to suppose Sickness and Death to be always a great Way off.

SECT. III.

The Wonder of Health is farther illustrated from the Diseases and Distempers the Body is liable to.

CONSIDERING the Fineness of our Make, the infinite Variety of *Accidents*, and the innumerable *Diseases* that we ourselves breed within us: Considering, I say, all this, Distempers and Death are not only sure of us at last, but our Health for any considerable Time seems to me an equal Wonder with a Man's standing
the

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the Fire of an Army, where the Shot can hardly be supposed to fly more thick than the Diseases and Casualties that continually hover about us. A meer Catalogue of Distempers, and of their single Names, what a Volume does it make? Besides those for which as yet we have no Names at all^t. It would make one tremble to see what a Number of Distempers belong to any one Part of the Body only, as in particular the Eye. They tell us of about 300 Distempers that belong to that single Part, liable to so many more Disorders as it is a Part of a more exquisite Composition.

What an Illustration of this Matter could some of the Faculty give us, even to Astonishment? What an Army of Diseases, if they were to be drawn out under these two distinct Heads, either of such as belong to the *Humours and Fluids*, as Fever, Small-Pox, Dropsy, Jaundice, &c. which are distinct in their Nature, and frequently occur to Observation? And how commonly they are the Instruments of Death, the Weekly

^t *A Physician has published a Treatise (De Morbis Anonymis) of Distempers that have no Name.*

Bills are a perpetual Testimony. Then, if we should descend into all the Sorts and Kinds of these Diseases, that Account would be it self a Volume. Or in the second Place, the Diseases of the *Solids*: And that Enquiry should be pursu'd in the Order the Animal OEconomy leads us; as first, a Fault in the Salivary Glands of the Mouth, or in those of the Stomach, or in the Tone of the Stomach, or a vitious Biliary Secretion, are any of them sufficient to prevent Digestion, and consequently the Nourishment of the Body, which must end in Death.

Besides these, Obstructions in the *Lactéal Veins*, or *Thoracick Duct*; Diseased Lungs; not being able to furnish the Blood with Air. Large *Polypuses* in the Heart, Veins, or Arteries; Obstructions or Ruptures in the Blood Vessels, or *Lymphatics*; Excrescences, Inflammations, or Imposthumations, in or about the Heart, Brain, or Liver: All which are one Time or other Causes of Death, and baffle the Skill of the best Physicians. To these we may add the Diseases of the Nerves; which are certainly numerous, though we have no very distinct Idea of them.

Under:

Under one or other of these Heads must we rank the Fevers that burn us, the Agues that shake us, the Small-Pox that poisons the Blood, and turns us into Lazars; Dropfies that drown and overflow us, the Jaundice that pours out its baneful Suffusion upon our Blood; the the Stone that grinds, the Gout that tortures, and Convulsions that wrack the Nerves; Cholicks that tear and rend our Bowels, and immoderate Fluxes; the Phrensies that unman us, the Epilepsies that fell us to the Ground.

Besides these common and known Cases, there are Thousands of Disorders that are wrapp'd up in general Names, and compriz'd under some single Distempers above named, and whose very Symptoms are so many particular Distempers themselves.

What Man now can ensure Life and Health for a Day, when there are so many Ways of Attack, so many Shapes under which Sicknefs and Death may enter? Can I say, I shan't die to Day, when many that have thought so have died the next Hour? Is there any Sense in putting off the Thought of Sicknefs and Death merely because we are well at present? Is it not a much better Condition to be
able

able to think of it, though as a Thing near, without Disturbance? By getting into such a Condition as to Soul, Estate, and Affairs, as that a Man may say with himself; Well, now let Sicknefs and Death come when they will, I thank God I have nothing else to do but to observe them, to wait Orders, to compose my Soul to resign chearfully, and my Body to fall decently, and rise gloriously; and in the mean Time, I'll enjoy my self, and my God, and all the allowed Comforts of Life, with so much the greater Relish, as it is without the Hazard of Surprize, the Fear of Death, or the Danger of Damnation.

To think of Sicknefs and Death, does it bring them a Jot nearer to us? And on the other Hand, to banish all Thoughts of them, does it really set them a Moment farther off? When you are at Sea, and perceive a Sail making after you, you know not whether it be a Friend or the Enemy: Then take up your *Perspective-Glass*, and see what Colours, Built, and Aspect they bear, and form a Judgment: If it be an Enemy, the Perspective will not draw it nearer to the Ship you are in, though it brings it nearer to View, and so enables you to discover whether
it

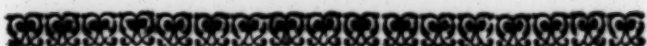
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it be so or no, and puts you into a better Posture to receive them, let them be what they will. Sickneſs and Death are in full chafe of us; if we are reſolv'd not to think of them, we throw down the Perſpective, its true, and reſuſe to know whether they are Friends or Foes; but are they ever the farther off for that? Will they not as ſurely come up with us at Length? For my Part, (to cloſe this Head with the Words of an excellent young Man,) "Though my Beardleſs
 "Chin (ſays he) allows me to preſume
 "that by the Courſe of Nature I have
 "yet a pretty Stock of Sand in the
 "upper Part of my Glaſs; and though
 "I am too young to ſay with *Iſaac*,
 "Behold, now I am old, and know not
 "the Day of my Death; yet ſince the
 "ſtrongeſt and luſtieſt of us all have
 "Cause to ſay with *Job*, *When a few*
 "*Years are come, then ſhall I go the Way*
 "*whence I ſhall not return;* and ſince
 "it is the wiſe Man's Counſel, *Not to*
 "*boast of to Morrow, ſince we know not*
 "*what a Day may bring forth;* I will
 "endeavour (to uſe my Saviour's Terms)
 "to take Heed to my ſelf; leſt at any

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*" Time that Day come upon me unawares :
" And as the only Expedient in order
" thereunto, in Imitation of holy Job,
" All the Days of mine appointed Time
" will I wait till my Change come.*

Thus far of the Temptations that attend a State of Health, and the Sins that are apt to spring out of it. We are apt to be so little sensible of it while it is enjoyed, to ascribe it to a many Things in a Manner derogating from the Honour of God; presuming too much upon the Firmness and Stability of it; too great a Tenderness of it on the other Hand, and an excessive Niceness about it. And that Unwillingness healthy People discover of thinking of Sickness and Death, and industriously putting them at too great a Distance; when at the same Time, the ordinary Continuance of Health is really a great Wonder, as we have endeavour'd, as well as we could, to represent from the Make and Frame of our Bodies, the Accidents to which these fine Compositions are expos'd from without, and the Diseases they are liable to from within.



C H A P. V.

*Of the Duties of Health, which the
Enjoyment of Health does oblige us
to, and fit us for.*

S E C T. I.

*'Tis our Duty to acknowledge God to be the
first Cause, the Maintainer and Pre-
server of our Health.*

HE is the Fountain both of Being
and of Excellence to all Worlds:
He formed our several Parts with curi-
ous and inimitable Art, his own skilful
Hand brought us from the Darkneſs,
wherein we were incloſed, ſafely to the
Light of Day. 'Twas by his Goodneſs
alone that we were not ſtrangled in our
Birth, nor ſmother'd in our Cradle; that
by the Careleſneſs of our Keepers, or
the many Diſtempers and Evils that at-
tend our early helpleſs Age, we did not
ſoon find a Grave, that is always ſo near
us. His Goodneſs then ſaved us from
Evils we did not ſo much as apprehend,
and

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and delivered us from others, which, though never so painfully felt, poor Infants cannot inform any Body of, and which without his extraordinary Favour would have closed our Eyes as soon almost as we had seen the Light, and sent us into the other World as soon as we had enter'd this: His Mercy delivered us from the unknown Dangers of our heedless Infancy, and from the unfeared Evils of our daring Youth. 'Tis God that *holds our Souls in Life*^w: *The Visitation of the Almighty preserveth our Spirits*^x.

He is the *Strength of our Life*^{*}, the *Health of our Countenance*, and our God, in whom we live and move, and have our Being. He not only protects us from Dangers without, but supports our natural Frailty by that secret Influence whereby he *upholdeth all Things by the Word of his Power*. He that first *breathed into us the Breath of Life*, keeps it there by the liberal Supply of those suitable Supports that nourish and maintain it. The Manner of this Influence of his is very mysterious: It becomes not the Weakness of our Minds daringly to determine it: We that are very much in the

^w Psal. 66. 9.

^x Job 10. 12.

^{*} Ps. 27. 7.

Dark

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Dark about many of the Motions of our own Faculties, must not pretend to limit the Holy One of *Israel*, whose Ways are as unsearchable as his Nature is incomprehensible. But this we do most certainly know, That our Dependence for Life and Health is entirely upon him. And, methinks, the more visibly so, by the Use of all those Creatures that are their necessary Props and Supports; which shew at once that it can't stand of it self, and who it is that holds it up. 'Tis his Sun that refreshes our Spirits with his Temperate and comfortable Beams, and by its amiable Shine renders this World a Place of Delight, which, were it always cover'd with Darkness, would be a very undesirable Region, and full of Horror. They are his Vapours that are drawn up to fill the Bottles of Heaven, and 'tis his Hand that opens them again, and makes the Clouds dissolve, to cause *Grass to grow for the Cattle, and Herb for the Service of Man, that he may bring forth Food out of the Earth, and Wine that maketh glad the Heart of Man, and Oil to make his Face to shine, and Bread which strengtheneth Man's Heart* &c. *The Day is*

his, in which we work, and are employed, and *the Night also*, in which we rest. His Earth we tread, and his Air we breath; his Winds purify and fan that Air, to keep it healthful and serviceable to us. From his Stores we daily repair the Decays of Nature, and from his Gift we daily derive the Necessaries that maintain, or the Refreshments that delight, our Lives, *his Corn, his Wine, his Oil*. He not only spreads our Tables, and fills our Cup, but when he has done that he must go farther, and make those Supports of Life give us Strength; for we *live not by Bread alone, but by the Word of his Blessing, that cometh out of his Mouth*. 'Tis in the Sense of this that we ask his Blessing before we eat, and return him Thanks afterward; for were it not for his gracious Influence, what would become of our Appetite or Desire of Food? How many Diseases that would destroy it does he keep off? The Faculty of digesting, altering, and distributing the Nourishment would be lost, and notwithstanding all our Care we should quickly die.

* Hof. 2. 8.

S E C T. II.

'Tis our Duty in Health to be sensible of, and acknowledge not only that our Health and Life, and all our Blessings, depend upon God, but are entirely at his Disposal, as Lord of Life and Death.

TIS with the most magnificent and lofty Air of Divinity that he challenges this Prerogative to himself: See now, that I, even I am he, and there is no God with me, (in this Matter;) I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my Hand? And 'tis fit it should be so: For,

1. He is the Absolute Lord Proprietor of all our Blessings.

Life and Health, and all that belongs to them, are from him as their Fountain Spring, and in his Hand and Disposal. We live as long as he pleases, by whom we live. We are not our own, and therefore not at our own Disposal. Absolute Disposal follows absolute Propriety. May he not do what he will with his own?

* Deut. 32. 39.

None so fit to determine the Continuance of our Being, as the Author of it. None so fit to determine our Life, and the Length of our Days, as he who is our *Life, and the Length of our Days*. Every one takes it to be his Right to dispose of his own, whether it be the *Lumber* of his House, or the *Gold and Silver* of his *Treasure*. Who but the *Father of Spirits* should have the Disposal of his own dear Offspring? Who but the Former and Framer of our Bodies should have the Power of taking them to Pieces? The Hand that tied the fine, the unaccountable Knot, is the fittest to untie, and the properest Judge when to make the Separation.

II. He is our *Supreme Ruler and Governor*, and therefore 'tis fit he should have the *Supreme Power of Life and Death*.

Without this Power we cannot conceive how he should govern the World; the Government of which so often requires the lengthening out one Man's Health and Life, and the cutting short another's. There's a Secret of Providence in the sudden Death of some, and prolonging the Life of others, which could not be attained by any Power short

of this. If the Bloody Lives of some *Nimrods* were not cut short, the Church on Earth would have been *hunted down*; and if the Lives of some Tyrants had not been continued, our Martyrology would have been very scanty, and had never amounted to such a *Glorious Army*. The subordinate Power of the Sword is the great Instrument of Government among Men, and there can be no Government without it. Such is the absolute Power of Life and Death in the Hands of God, by which he can prevent, over-rule, manage, execute, or forbear, and do *whatsoever he pleases among the Inhabitants of the Earth*.

III. This Consideration of God's having the absolute Power of Life and Death, gives a great deal of Force to all the *Motives of Religion*, and is a great Means to preserve it in the World.

To consider, — The Object of my Worship is the Master of my Life and Health! Surely it concerns me to live to him by whom I live at all! 'Tis but for him to be displeased, and I die. He can stop my Breath the next bad Word I speak. He that pronounced the Sentence of Death upon *Adam* and his Offspring for the first Act of Disobedience; he
that

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that erected *Lot's Wife* a Monument of the Folly of hankering after any Thing God commands us to abandon: He that struck *Uzzab* with Death for his unbelieving Rashness; *Herod* with Worms for his Vanity and Pride; and the *Corinthians* with Distempers and Death for their profaning the Lord's Supper: Surely we should be careful to please, and afraid of offending one of such Power; one that can wither the Hand that is put forth to Iniquity; can blast with Lightening the wanton Eye, or close it in the Shades of Death in the very Turn of a lustful Glance, as easily as he struck dead *Ananias* with a Lie in his Mouth.

None can bless me as God can bless me: Nor can any curse me as God can. He can bless me so, as that all the Curses in the World shall be but as throwing Feathers against a Rock: He can curse me so, as that all the Blessings in the World shall be but as so many loud and sudden Wishes for a Man that is already fallen over a Precipice. *Whom thou blest, they are blessed indeed; and whom thou cursest, they are cursed indeed.*

How much Pain can he crowd into one single Limb of the Body? Nay, in-
VI 3 to

to one Joint? Ay, into one single Fibre? He can cause Blessings to descend upon me like Rain upon the tender Grass; or pour down his Curses upon me like a Storm, and take me away as with a Whirlwind. He can pluck the guilty Soul out of the wicked Body; and throw the one into the Grave, there to lie and rot, and the other into Hell, there to perish for ever. *O my Soul, therefore bear and fear, and do no more so wickedly, lest he take thee away in his Anger, and there be none to deliver; lest he let fly his Arrows into thy Breast, which will pierce like Lightning, and wound beyond all Recovery. Cleave to him, for he is thy Life; In his Right Hand is Length of Days, and in his Left Hand are Riches and Honour, to give of both to whom he pleases.*

This Thought puts a mighty Efficacy, I say, into all the Motives of Religion, the Calls of his Word, the Intreaties of his Embassadors, the Motions of his Spirit, the Promises of Heaven, the Threats of Hell: For all these are the Instances and Applications of one who has the Power of my Health and Life, and can easily avenge himself of any Affront or Slight, of any Neglect or Delay, as the Cost of one or both of these. IV.

IV. Hereby God has it in his Power to *bleſs or puniſh a great many at once.*

The Happineſs of a great many is very often wrapp'd up in the Life and Health of one: And therefore 'tis not fit ſuch a Power ſhould be in the Hand of any other Being, but one of infinite Wiſdom and Goodneſs. Providence often hangs a many Weights upon one ſingle String, and when that breaks, all falls to the Ground at once. If we go into the Houſes of Mourning we ſhall ſee and hear moſt affecting Evidences of this from the diſconſolate Widow, the fatherleſs Children, the ſorrowful Friends; all have a long and mournful Story to tell, how much they have ſuffer'd in the Loſs of the Relation, or Friend, or uſeful Man; how much Buſineſs there is a Stop to; or on the other Hand, how many good Works are now no more, and how many ſuffer by that Means, who depended upon him, or were the better for him. Theſe are Things of ſuch Conſequence in the World, that the Power of Life and Health ought to be only in the Hand 'tis in, and is too big a Truſt to be lodged with Angels or Men: I mean the abſolute Power over it, which can belong to none but God.

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V. *Life and Health are the Time of my Probation for Eternity, and therefore ought to be in no meaner Hands.*

Mine eternal Happiness or Misery is wrapp'd up in this little Life of mine : If I die before I am fit to die, I am undone ; and for that Reason I would not have the Power of my Life and Death, my Health and Sicknes, in the Hand of any but the wise and good Governor of the World, for all the World. Who knows what Measure of Health or Sicknes is fittest to work upon the Conscience ? Who knows so perfectly well how to temper the Cup ? What Sort and Measure of Ingredients to put into it, that may reach the Case, when to begin, and when to stop ? If this Power were lodg'd in our Hands, we are such poor Creatures, we should hardly ever touch or afflict some, nor should we spare others ; we should deal with too much Fondness, or too much Severity : There are some we would never suffer to be sick, nor die ; and there are others, whom we should long ago have hurried out of the World, not knowing how to have made the same Use of them in it that God does. He only knows when the *Vessels of Wrath*, that will not be cleans'd are fitted
for

for Destruction, and have filled up the Measure of their Iniquity! And on the other Hand, he justly knows the Case of every good Man, how far they are to be chastised, that they may not be condemned with the World: He knows when they have done all their Work for him, and when he has done all his Work in them, and fulfilled the good Pleasure of his Will in them, and the Work of Faith with Power.

If these Things were left to us, how would fond Relations ever know when 'twas fit to let go, and take Leave? What a tender Partiality would there be in the Husband to the Wife, the Parent to the beloved Child, and the Friend that is nearer than the Brother? However needful a Fit of Sickness was, it should never come; and however fitted a good Man was for Heaven, he should not be permitted to go: We should not know when 'twas Time to retire, and take our Leave, or suffer our Friends to do so.

VI. 'Tis beyond any Skill but the Divine to order the coming into the World, and going out of it, in such a Proportion, both as to Numbers of Persons, and Distance of Time, as may best agree with the needful Succession of one Generation

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passing away, and another Coming upon the Face of the Earth. This requires great Skill to prevent Confusion, Deficiency, or Superfecundation of human Race. But how easy is all this to him, who declares his Concern about Matters vastly less than humane Life; viz. that he numbers the very Hairs of our Head, that one of them shall not fall to the Ground without our Father; how much less our Head it self be laid in the Grave any otherwise than when and as he pleases?

The Use that we should make of such a Truth as this, is, *This accounts for some Things we can't tell what to make of in the Providence of God, about the Health and Life of some Persons; that some weak Persons should live a long while, when others of a more healthy Constitution are cut off; that some pious, useful, and excellent Persons are so sickly, and (as we think) prematurely taken away, while some of a very different Character are healthy, and attain a great, though not a good Old Age. Some barren Trees are suffer'd to cumber the Ground a long Time, when others that are fruitful are transplanted into the Paradise of God, in Reward to themselves,*
and

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and Punishment to the World that's left behind. These are so much the less Riddles to us, when we consider that the Power of Life and Death is in his Hand who is Wise and Good, *and whose Thoughts are not as ours, nor does he see as Man sees.*

Again, *'Tis Matter of Comfort that my Health and Life is in so Wise and Good an Hand.* It's of too great Importance both to me and others to have it any where else, for the Reasons above mentioned. If Men are suffered to kill the Body, it's because he suffers them, who has its Life in his Hand, and not they. 'Till he permits it I am immortal: All the Devils in Hell, all the Men in the World, all the Distempers in the Dispensary, all the Plagues and Pestilences, Invasions and Famines, that ever swept away their Millions from the Face of the Earth, shall not destroy my Life till they have his Commission, whose Prerogative it is to kill, *and to make alive.*

Again, *This aggravates the Sin of Murder, and whatsoever tends to it.*

'Tis offering to take the Power of Life and Death out of God's Hands, and in Effect, to say, Such a one shall die

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when I please, I will kill, and I will make alive: Whereas, he only that can say, *I make alive*, ought to say, *I kill*. Self-murder is another Attempt to snatch the Power of Life and Death out of God's Hand, and to say, *I will die when I please*, and will have this Power of Life and Death in my own Hand.

Again, This should teach us *not to fear Men so as to offend God*; not only, as our Saviour says, because *they can only kill the Body*, but because they cannot so much as do that neither without God's Permission, in whom alone is the Power of Life and Death; nay, and what's more, who can kill the Body as well as Men, and without the Hand of any Man. The Life I save by offending God, God can easily take away himself. If a Man say, *I'll kill you unless you do this, or that*, let me remember that God says, *I kill, and I make alive*; and also, that unless God permit the Tyrant can't.

The Martyr was full of this Thought, who, when his Life was offer'd him upon Condition of his Recantation, answered, *Though you don't take away my Life to Day, can you assure me that God won't do it to Morrow? What signifies thus saving what I can't keep always, and can never better bestow?* Again,

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Again, This teaches us where we are to go for Health, viz. to God, and him only; because he only can say, *I heal, and I wound; I kill, and I make alive.* I go to God when I use his appointed Means, and when I pray for his Blessing upon them. The Papists do not only pray to Saints and Angels upon ordinary Occasions, but have their particular Saints to address to upon particular Cases, Difficulties, and Distresses: As, to St. *Appollonia* for the Tooth-ach; to St. *Anthony* for Inflammations, that are from thence called St. *Anthony's-Fire*, a Sort of Inflammation, for the Cure of which they used to pray to St. *Anthony*; to St. *Sigismund* for Feavers and Agues; and to St. *Sebastian* for removing the Plague; to St. *Nicholas* for Dangers at Sea; and a great many other Cases like these.

But dare any of these Saints presume to speak such Words as these, *I kill, and I make alive*? Is Health and Life in their Power? Do they wound and heal, that they should be addressed to for Things only in the Gift of God? If God be willing to heal, and make alive, why do they not directly go to him? If God be not willing, to what Purpose is it to go elsewhere, since he declares none can *deliver out of his Hand*?

SECT.

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SECT. III.

'Tis our Duty in Health, to give God the
Glory of his Wisdom, Power and Good-
ness, in making so fine a Machine so
lasting.

THEY are both Wonders, both our
Make, and our Preservation. The
most knowing Men in all Ages have been
greatly affected with this. *Plato* calls it
the *Wonder of Wonders*, θαύμα θαυμάτων.
Galen, an Heathen Physician, upon Ob-
servation of the Structure and use of the
Parts, could not forbear an Hymn of
Praise to the Author and Contriver. And
a better Man than either of them, in Ex-
pressions worthy of the Subject, cele-
brates the Author of his Being. *I will
praise thee, for I am fearfully and wonder-
fully made! Marvellous are thy Works,
and that my Soul knoweth right well! My
Substance was not hid from thee, when I
was made in secret, and curiously wrought
in the lowest Parts of the Earth. Thine
Eyes did see my Substance yet being imper-
fect, and in thy Book all my Members were
written, which in Continuance were fashio-
ned, when as yet there were none of them.*
Psal.

Psal. 139. 14. *d.* In the Composition of my Body, there are as many *Wonders* as Particles, and the putting them together encreases the Wonder beyond Expression; it strikes me with Astonishment, and with a Dread of thy Majesty. What Power must that be that can do this? How intimately acquainted with thy Creature? How able to unravel what thou hast so finely put together? I know that all *thy Works are marvellous*, but this of my Body is eminently so far above all human Skill, as it was from the Observation of all Eyes but thine, to see Nature darting her vital Energy thro' every Particle, in a manner so directed by thee, as to serve a thousand Intentions at once, *in Secret*, as curious Workmen carry on a Piece behind a Curtain till finish'd, and then it is produced to the Publick View. In this Work is laid out the Art and Curiosity of a God, *curiously wrought**. Here

* Septuaginta ἐποικιλῶ ἐν τοῖς καλῶταῖς ἔγχεσι metaphoram ab *Acupictoribus* ad πολυκαιρίλιν Corporis humani Formationem ex variis Membris, Venis, Arteriis, Ossibus, Carne, Cute, elegant varietate constantis; in *inferioribus Terra*, i. e. in utero materno demonstrandam, inducit elegantissimam. Significat autem, ἡ ὀφρὶ βελόνη γράφει καὶ χροῖζει, acu pingere, vestes auro & variis

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divine Skill resolved to be *exquisite*, nor could a Piece wrought from such a Model be less admirable, for, every thing was done, it seems, according as it was *written down in thy Book*, according to his Purpose and Wisdom; when he said with an Air of Consultation, *Let us make Man*, the Model was then fixed, and the Lines drawn, and the Plan laid out of this piece of Art. There thou hadst the Names and Number, Situation and Intention of every Part, to a Nerve, to an Artery; and according to that was I made; in *Continuance*, in progress of Time, and by Degrees unfolded, formed into that Distinction of Parts, which before lay wrapp'd and intangled together in that Mass, which was the Chaos of this little World, when the *whole was without Form and Void, and Darknes* was upon the Face of the unformed Embryo; till he that said, Let there be the Separation and Distinction of Earth, Water, Air, Heavens, in the greater World, said here, let there

his filiis diversorum colorum intexere, seu *Arte Phrygionica* pingere. *ἔστιν* est *acu* *Pictor*, qui acu vestes intexit, qui varias formas & figuras multis coloribus effigiare novit in Tapeto. *Dier. Antiq. Bib. Galenus & Plinius*, eadem usi sunt Comparatione.

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be several Regions of Body, let there be Members, Veins, Arteries, Muscles, Fibres, and all the other innumerable Diversifications, and all adapted to their several Uses and Designs; *and it was so.* Therefore will I *praise thee*, and give thee the Glory of thy Wisdom and Power, *in that I am so fearfully and wonderfully made. Know ye that the Lord he is God, it is he that hath made us, not we our selves, but he.*

Thus we see how *David* acquits himself of this Duty. Next let us observe how others have remark'd upon this. Those who know the most of the Frame and Structure of the human Body, have a great Advantage both for Entertainment and Pleasure, and for Devotion to the great Artificer. How it comes to pass that they who know most this way, are often seen to defraud the great God of his due Acknowledgments, I cannot tell; it's provoking to any Artist to lose the Praise of his Workmanship, to have it slighted and overlook'd; especially by those who enjoy the Benefit of it; by those who derive to themselves a great Glory from the mere Knowledge of that very Work which the Workman himself is not regarded for. It is a great Honour
for

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for a Man to understand Anatomy; and to gain this Honour, Volumes have been written by some, who have hardly afforded three Lines to the Glory of the Maker of that Body, upon the bare Knowledge of which Man so much values himself: Just as if a poor Door-keeper, should be so proud of being able to shew you all the Apartments of a noble Piece of Architecture, as to slight the Skill of the Projector, or Expences of the Prince that built it, and dwells in it.

Galen had less Light, but a better Temper than these Gentlemen, when he followed the dissecting Knife till it led him to his Creator. He could not forbear acknowledging God upon observing the Use and structure of the Parts. *I look upon true Piety or Religion*, says he, *to consist in this, not the offering up ever so many He- catombs of Bulls; not in sending up Clouds of Incense of Cassia, or a thousand other odorous Unguents; but when I, first my self, gain the Knowledge of his Wisdom, and then explain it to others; when I shew forth his Power, his Goodness; when I represent with what Convenience and Ornament he has furnish'd out every Part, so that nothing is defective; this shews his most perfect Goodness; and this is the true way*

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way of praising his Goodness by shewing its real Instances. To have projected such a beautiful Disposition of all the Parts, this is the Work of Wisdom; and to have been capable of doing thus whatsoever he pleased, this is the Effect of invincible Power. His seventeen Books upon the Structure of the human Body, are represented by some as a continued Hymn to the Author of our Frame; and it is said, that he was in a continued Rapture, all the way he was laying in Materials for them, and putting them together.

God is known, admired, enjoyed in his Works, the Works of the Lord are great, sought out of all that have Pleasure therein, because in them the Power,

“ Quem ego Conditoris nostri verum Hymnum compono. Existimoque in eo esse veram Pietatem, non Hecatombas Taurorum ei plurimas sacrificare, & Casias, aliaque sexcenta Odoramenta suffumigare; sed, si moverim ipse prius, deinde & alia exposuerim, quoniam ipse sit Sapientia, quæ Virtus, quæ Bonitas; quod enim cultu conveniente exornare omnia nihilque suis beneficiis privatum esse voluerit, id perfectissimæ Bonitatis speciem esse statuo; & hæc quidem ratione ejus Bonitas Hymnis est celebranda. Hoc autem omne invenisse quo pacto cuncta adornarentur, summæ sapientiæ est. Effecisse autem omnino quæ voluit, virtutis est invictæ & insuperabilis. Galen. de Usu Parr. l. 3. c. 101. bna

Wisdom

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Wisdom and Goodness, *i. e.* the Nature of God, is made known to us; he is seen and enjoyed in his Works of Creation, Providence and Redemption. The unfolding of which thro' all the (πολυπικίλω σοφίαν) the manifold Wisdom of God in them, is enjoying and seeing of God, without considering at present, what other Ways there are of doing so, and in what other Senses we are to see and enjoy him. The distinct and sure Knowledge of these Works forms to a disposed Mind one great Notion of the heavenly Happiness: And as to the Knowledge of this Part of the Work of God, the human Body, we shall surely both know and admire it, as well as the other parts of the Creation; for God will not lose the Glory due to his Wisdom, Power and Goodness, in making and preserving any part of the Creation, much less so noble a Part as this; and how he can have the Glory of his Workmanship from us, without our Acquaintance with the Excellency of it, I know not. What we call the Glory of God does not lie in an implicit confus'd Ascription of Perfections to him in the general, but then is God glorify'd when the Mind is filled with such distinct and clear Perceptions of the Nature of Things,

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Things, their Make, and the Government and Conduct of them, as gives infinite Pleasure to the Soul, and prompts it to the most rapturous Acknowledgment. 'Tis one of *Aquinas's* Thoughts*, that the human Body shall be perfectly known to us at the Resurrection, and the whole of its admirable Contrivance and Harmony of its Operations shall be visible to us, as in a Glass; meaning, I suppose, both what it has been, while it was Flesh and Blood suited to this World, as well as what it then shall be, when suited to that Kingdom of Heaven, which present Flesh and Blood cannot enjoy. The same Thought may be carry'd into all the Philosophy of the Creation, the History of Providence, the Divinity of Redemption; which, besides the Fountains of Pleasure and Knowledge that may be open'd in the Divine Nature it self, will be Subjects of everlasting Pleasures to us, and of endless Praise and Glory to God.

In the mean time, to return to the Particular I am upon, let us give God the Glory of this, so far as we do know at present, of the Elegance and Delicacy of

* Patebitque corporalibus oculis ipsa corporis harmonia. *Aquin. Summ. Q. 85. De Res.*

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our Texture, and of his Preservation of it; that the many Errors we commit in the Use of those very Things that are the Means of Health and Life, such as Meat, Drink, Exercise and Rest; that the violent Accidents about us, and a many unregarded and shocking Convulsions within us; that none of those millions of Things that we know are capable of destroying Health or Life, have done it hitherto.

SECT. IV.

'Tis our Duty with an healthy Body to secure the Health and Prosperity of the Soul:

THAT both may flourish together, and we may enjoy the Apostle's Wish complete, Body and Soul to prosper and be in Health. Health of Body is a great Blessing, but the Health and Prosperity of a Soul must be own'd to be as much the greater Blessing, as the Soul is more valuable than the Body, as Heaven is above Earth, and as an Eternity of Happiness is beyond a temporal Life, even in its best Circumstances. He that believes prevailing Sin, which is the Soul's Sickness, and the Damnation of Hell;

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which is the Soul's Death, are greater Evils than the Sickness or Death of the Body, can never rest satisfy'd with an healthful Body only, will never neglect his better Part. He will never let the Soul bring its Complaint, that while the Body truly has wanted for nothing, neither Entertainment, Food, nor Physick, in order to its thriving State, the poor Soul is neglected and forgot, and suffer'd to lie in a languishing and pining Condition.

How to promote the Health and Prosperity of this Soul, requires no mighty Depth of Thought to understand. You may learn what you are to do for your Soul in this case, from your Conduct towards your Body. 'Tis but observing how careful and studious you are of the Body's Health and Welfare, how cautious of exposing it, how little you grudge what you lay out for it, either of your Money or your Time, how quick your Concern is to avoid what may be mischievous and Hurtful. *Go and do likewise* for the Soul, do but spiritualize the Instances of your Regimen and Conduct for Bodily Health, and *thy Soul will prosper: shall even as thy Body prospers.* (As thus.)

Let

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Let thy Soul have its *proper Food* in due Season, and such as thou knowest to be the most nourishing and most wholesome; let the *Word of God dwell richly in you*; feed thy Soul with Knowledge and Understanding; this is the heavenly Manna, *the Bread of Life that comes down from Heaven, the sincere Milk of the Word* to some, and *strong Meat* to others. *I found thy Word and did eat it, and it was the Joy and Rejoycing of my Heart.* By the Words of Truth and of sound Doctrine, your Souls will be *nourish'd unto eternal Life*; see that they be wholesome Words, *even the Words of our Lord Jesus Christ, and the Doctrine which is according to Godliness*: What the Stomach is to the Body, that the Conscience is to the Soul; and as thou wilt take nothing into the Stomach that would be offensive to it, use the same Discretion here, and think not any thing wholesome that offends the Conscience, but endeavour to *keep a Conscience void of Offence toward God and Man*. Again, let thy Soul never want *proper Physick* any more than thy Body: Repentance, Self-denial, and needful Mortifications are the Physick of the Soul; to the same Purposes Christ sometimes makes use of Afflictions and Crosses.

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ses. Let all these be improved and managed under the Direction of the great Physician, the Lord Jesus Christ, apply to him both for recovering and preventive Physick. 'Tis one of his Titles, *Able to keep us from falling, and to present us blameless*; or, *He can heal our back sliding, receive us graciously, and love us freely*: He has all Skill and Furniture requisite to the Health of Soul; *Cordial Promises for the Faint and Weary*; *restorative Compassion for the Ignorant, and such as are out of the Way*; *purgative Chastisements for others, whereby he purges away Iniquity from Jacob, and this shall be the Fruit of all, to take away their Sin, and make them Partakers of his Holiness*: He has *Eye Salve* for those that are blind, or need a better Sight; which *he counsels us to buy of him*: He has *softning Grace for hard Hearts*; *enlivening Grace for Dead and Dull*, *humbling Grace for proud Spirits*: He has *Grace and Mercy to help in every Time of Need*. His Furniture is all the *fulness of the Godhead dwelling in him bodily*: His Skill amounts to all the *Treasures of Wisdom and Knowledge*; the Appearance of this Sun of Righteousness was with *Healing under his Wings*: His Business was going up and down, *healing all manner*

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of Diseases: His Character is, the Lord that healeth all thy Diseases, and forgiveth all thine Iniquity.

Let thy Soul never want *proper Cloathing*, both for Fence and Ornament; Put on the Lord Jesus Christ, be cloathed with Humility, adorn with that white Linen, pure and white, which is the Righteousness of the Saints, and buy of him white Rayment that thou may'st be cloathed.

Let thy Soul have its *proper Entertainments and Refreshments*, as well as the Body; some seasonable Retirements from the World, for Communion with God, Joy in the Holy Ghost, delighting thy self in the Lord, rejoicing in the Prospect of the Heavenly World, and in the Hope of the Glory of God.

Let thy Soul have its *proper Exercises*; exercise thy self unto Godliness; let none of the Graces languish and decay thro' disuse; Practice gives Facility in every thing, without which, even the Limbs that are sound may be unwieldy and stiff.

Avoid whatsoever would *endanger* the Safety, Peace or Purity of thy Soul, as thou dost avoid what thou knowest prejudicial to thy bodily Health; the very Suspicion of Unwholesomeness in Cases of Air, Places, Posture, Diet: How does it

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it make People curious, inquisitive, cautious, as to these things? Why should I not be as kind to my Soul, and as tender of its spiritual Health, by keeping out of the Way of Temptation, and avoiding even the *Appearances of Evil*?

The Symptoms of an healthful Soul are to be discerned, in the same manner of Allusion to the Signs of an healthful Body; for Instance, when the *Pulse is regular*, i. e. the Affections of the Soul, when they are as they should be, when they beat strong, even and constant, toward Heaven and heavenly Things; indifferent to this World, and but moderate to our selves; when there is a good *Appetite* to the spiritual Food, the Word of God, the Knowledge of God, and an high Value of all the Means of Union to him, Enjoyment of him, and farther Acquaintance with him; when we hunger and thirst after Righteousness, and have a mighty Relish for all the Duties and Enjoyments of Religion in their proper Season; (*I esteemed the Words of thy Mouth more than my necessary Food*) and are never better pleased than when we have engaged God with us in a religious Transaction, and find our Souls are satisfy'd *as with Marrow and Fatness*; when Sin

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is our growing Aversion, as God and his Company is our growing Delight and Pleasure; when we can say, *we hate all Evil, but thy Law do we love*; when we hate what God hates, and love what God loves, and endeavour that his Regards and ours should be after the same manner, and to the same Objects; when we fear Sin more than Suffering, love God more than the World, and covet Grace more than Gold, and make the great Prospects of the other World the habitual Regulation of all our moral Actions in this; when our Faith enables us to live much upon Christ, and with him, and to walk as always before him, and upon all Occasions to come to God by him, and derive Strength from him, in constant Supplies of Grace; when we can heartily submit to his Authority, depend upon his Merits and Intercession, and chearfully imitate his Example; when we can digest the hardest Truths, and bear the most burthensome Providences, it argues a good Constitution of Soul; when we can believe *in Hope against Hope*; when we can walk by Faith tho' in Darkness, live by Faith tho' we have nothing else to live upon, and die in Faith altho' *not having yet received the Promises.*

These

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These Things argue a sound and healthful Soul, and that Establishment in the Faith, which is attended with all the happy Symptoms of an healthful Mind, a clear Head, a warm Heart, a regular Conversation, a florid Complexion, *i. e.* an uniform Course of Life, which makes it visible, that things are well in the Soul, as a good Complexion usually shews when it is so in the Body.

When there is that Activity in Religion, that shews 'tis our *Meat and Drink to do the Will of our Father which is in Heaven*; that holy Vivacity toward God that proves him to be our Center of Rest, and the Element of our Spirits; when there is a Peace of Conscience, the Result of impartial Search and Self-acquaintance, and not the poor Contrivance of Evasion and Shift; when there is that Cheerfulness of Spirits, that Peace and Joy in the Holy Ghost, wherein so much of the Kingdom of God does consist; when we can bear Fatigues with Patience, enjoy Prosperity without Corruption and base Degeneracy; when we can endure Adversity without Dejection and loss of Temper, and are never the worse for either Fortune in the World, whether it smiles or frowns, and the ordina-

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ry Occurrences of Life do not disorder us: It's a crazy Body that's affected by a little Change of Weather, a Stumble, a small Cold, an accidental Surfeit, a Disappointment in Diet; but it's a strong and healthful one that can rub thro' them all, without Concern: So does an healthful Soul thro' common Temptations, these he is able to bear down before him; and as for great ones, and those more peculiar, they do not make an easy Prey of him: He can overcome the Malignity of some unwholesome thing accidentally taken in, he knows how to throw it off by Repentance, and where to go for the *Cordial* Mercy for what is past, and for *Antidoting* Grace for Time to come.

SECT. V.

That we must use the Ease, Liberty and Leisure of a time of Health, to the best Purposes, to obtain this healthful Condition of Soul, to lay in before hand such Principles, Prospects, Promises and Evidences, that may be a safe and comfortable Preparation for Sicknefs and Death.

THE last time I was sick, I could not but think, that were I well again, released from this Confinement, got rid of

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of these enfeebling and disabling Pains, sinking and fainting Qualms, I should, I think, value more than ever, and use better, the Opportunities of laying in such Principles, Promises, Evidences, that might be a safe and comfortable Provision for Sickness and Death.

Well, the Thing desired is come, I am well and in Health, I have the very Thing I so earnestly desired, and shall desire again: I am now freed from those Depressions of Spirit that made Life a Burthen; what Use have I made of it all? To what Purpose is the Blessing bestowed upon me? He that has given me the Blessing, has told me how to improve it, in such Words, as carry in them a most affecting Mixture of Compassion and Authority, *Oh! that they were wise, that they understood this, that they would consider their latter End.* Deut. 32. 29.

It should seem then, in the Account of God, that a Man has neither *Wisdom* nor *Understanding* that does not use them to this Purpose of *considering his latter End.*

A Time of Health is the *best Time*, and it may be the *only Time* of preparing for Death; for, may not I be cut off by a sudden Death in an unprepared State?

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Or, may not I be seized with a Distemper that may as suddenly snatch away the use of my Reason, and so be deprived of a Capacity of preparing for Death? The Disorders of Sicknes, do they not generally unfit for such Actions of Mind as are necessary to Preparation? Is it not next to impossible, that long Customs in Sin should be changed at once, and that inveterate Habits that have taken deep Root in the Soul, should be plucked up at once? Tho' we *limit not the Holy One of Israel*, yet we must regard his own Representation of this Matter, as next to an Impossibility, *Jer. 13. 23. Can the Ethiopian change his Skin, or the Leopard his Spots? Then may ye also do Good that are accustomed to do Evil.* Besides, the Grace necessary to effect so great a Thing, (without which such a Miracle can't be done) is less likely to be given to one that has opposed and rejected it, during the Time of Health. *Prov. 1. 24. Because I have called, and you refused, v. 25. and you have set at nought my Reproof: v. 26. I will laugh at your Calamity, I will mock when your Fear cometh; v. 27. When your Fear cometh as Desolation, and your Destruction as a Whirlwind; when Distress and Anguish cometh upon you. v. 28. Then shall*

shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me. And farther, the Repentance in a Time of Sickneſs, and on a Death Bed, is ſeldom true; the Tears and Cries are generally wrung out, only by a Dread of what's a coming, not from a Conviction of the evil of Sin, or a Turn of Mind from it, as appears for the moſt part in the Return to Sin upon their Recovery, with the ſame, or greater Greedineſs than before; like *Eſau's* Tears bewailing, not the *Sin* of deſpiſing his Birth-right, but the *Suffering* of going without any Bleſſing. And farther ſtill, the Goſpel does ſo plainly require Holineſs of Heart and Life, the *Fruits meet for Repentance*, the *putting off the Old Man*, *putting on the New*, the *walking after the Spirit* (things that do not lye merely in a Turn of Thought, or a ſudden Change of Mind) that ſome have been ready to imagine, all that can be done upon a Death Bed too late, if nothing have been done before; and that the Caſe of one who has rejected the Offers of Grace all his Life time, is deſperate upon a Death Bed, let his Convictions or Pretenſions be what they will; and that a forced Repentance in this Extremity, can't come

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up to the required Gospel Terms of Salvation: The Love of Sin was in its full Strength to the very Time they took their Beds; 'tis Sickneſs that has taken off the Appetite, not Grace, and ſo they have not left their Sins, but their Sins have left them. As to thoſe called at the *eleventh Hour*, that's far from being the Caſe here, becauſe they were never called before, as you have been all your Life. They obeyed the firſt Call, tho' it came at the *eleventh Hour*, whereas you diſobey the heavenly Call at preſent, in Preſumption upon an after Game, which very Preſumption is a Provocation to God not to give you then the Opportunity, the Means, or the Grace of Converſion.

The ſame may be ſaid with reſpect to the Thief upon the Croſs, which ſo many abuſe to a Purpoſe, miſerably wide from the Deſign of ſo illuſtrious an Act of Grace. For, that was not only an extraordinary thing in it ſelf, and conſequently no more to be drawn into ordinary Application, than a Man ſhould expect to be fed by Ravens, in neglect of his lawful Calling, becauſe he has read that *Elijah* was ſo; but alſo, it muſt be obſerved, that this was (very likely) the firſt Call to Chriſtianity he ever had: He

was

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was not, it may be, one of those *lost Sheep of the House of Israel*, to whom Christ and his Apostles directed their first Address of the Gospel; but, as should seem, by the *Roman* Manner of his Execution, was a Sinner of the *Gentiles*; and had now, first of all, met with Christ, and now first of all called by him; and what's this to the Purpose of those who live in a constant Slight of the Calls of the Grace and Word of God, upon the secret Hope of complying at last, which is the desperate Presumption of those who quote this Instance to their own Destruction?

This may suffice to shew how *wise a Thing* it is to *consider our latter End*, in a Time of Health; the next Thing is to engage Persons to be so wise as this comes to.

This is a Thing of that Importance that it ought to be a little enlarged upon, but then 'tis a Thing People are wond'rous shy of; they take the State of Health and Vigour to be given for nothing but Enjoyment, Pleasure, or Business; as for thinking of the latter End, it's time enough when we come to be sick, that is to say, the greatest Blessing of Life is given for every Thing but the

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main Thing for which it is given, *providing for Sicknefs and Death*; and 'tis time enough to do that, at that Time, when 'tis next to impossible it should be done at all; it's time enough to prepare for a Thing when the Thing has surpris'd us unprepared.

Let not the healthful Person be frighted at the Words, *Preparing for Sicknefs and Death*; they mean nothing but what is the most friendly and delightful in the World, namely, Pleasure, Peace, and Safety; it does not signify, that you must think of nothing else but your latter End; it does not oblige you to sleep in a *Winding Sheet*, to lye down every Night in a *Coffin*, and always have a *Death's Head* upon the Cabinet; but it will set you above the Weaknefs of counting even these Things Melancholy.

It will render those Thoughts familiar to you that are the Dread of Mankind, and take off the Horror of the most horrible Thing to human Nature; horrible, merely because in Time of Health we will not make our selves acquainted with it.

They who are put upon preparing for Sicknefs and Death, and answer, *What, must we be always thinking of these Things?*

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They know in their Conscience, that is not the Thing God or Man means by it; they know 'tis an impertinent Evasion, and objecting against what no body supposes: No Body supposes you must always be thinking of it, but you would, by your good Will, never think of it at all, even tho' you don't so much as pretend to escape it; which is the meanest Folly, and most fordid Lowness of Soul that can be described.

By considering our latter End, God does not require that we should be inconsiderate about our temporal Affairs; there is no Quarrel against this forethought upon this Account. Take your Time for Business and Diversion too, only let them not have all your Health and Time. There is no need to set at Odds those Things that may and do very well agree, Business and Religion, the Trade for both Worlds, Earth and Heaven, the Health and Prosperity of both Parts, Body and Soul; these may very well be carried on together, and be render'd friendly and helpful to each other. We may be Christians without turning *Hermits*, and must overcome this World not by retiring out of it, but by bringing the other World down into it. The Affairs of this World
have

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have an allowed Place in our Consideration; the Business is, to make them know and keep their Place; as the Church is represented, not shut up from the World, but above it; the World under her Feet, but her Head above the Clouds, *cloathed with the Sun, the Moon under her Feet, and upon her Head a Crown of twelve Stars.* Rev. 12. 1. If we use the World so as not to abuse it, if we live in it, as those who are not of it, and make that Mammon, which is the World's God, to be with us God's Servant, and our Assistant, and so press this World into the Service of the other, we answer that Representation.

Nor is it such a Poring upon approaching Sickness and Death as should in any wise *destroy the Comforts of Life*; but rather heighten and improve them: If you are not able to think of Sickness and Death without a Blast upon all your Comfort, and the Thought imbitters every thing, that very Thing proves it to be high Time for you to consider the Matter; for, what a Condition must you be in, or what sort of Pleasures must they be, that are not able to bear the Thoughts of your latter End? There is not a Pleasure a Christian need meddle withal, but what

what will bear the Thought, and be improved by it too, with this additional Pleasure, unknown to the Inconsiderate, viz. *My Pleasures can bear, not only the Thought of Death, but the Thing it self; it can overtake me in them without my Ruine*: Lord! is not this an happy Condition? But of this more hereafter.

In the mean time, I shall explain this last Direction and Duty a little farther in the following Particulars. If I would make the best Use possible of my Health, and consider my latter End to Purpose, I must,

First, think of it frequently, till it grows a familiar and an easy Thought, as it will do to a Christian.

This will gradually remove the Dread and Horror that attends an unconsider'd Tryal. Monsters of *Africk* are not terrible to their Keepers, because they are always with them; the Dread wears off as the Eye becomes accustomed to the Object. I lye down at Night, stretch out my self, and take it for granted, I am bidding the World farewell. I have blessed my Family, and compos'd my concern'd Friends to a willing Resignation. The vital Knot is untying, suppose; I am but a little Way from the Presence of God,
the

the Seat of his Judgment, and his Glory. Well, what is it now that hinders my enjoying the Pleasure of this Thought? I am upon the Borders of Immortality and Perfection, what is it makes me shrink and hang back? What am I defective in? Now, whatever I find, that would spoil the Pleasure of such a Season, let me set my self to repent of those Sins, to mortify those Corruptions, to obtain that Grace, and secure those Measures of Faith, Hope, and Love, of Spirituality, and Evidence for Heaven, as may enable me to think of dying into Immortality and Perfection, with all the Pleasure that becomes the near Approach of perfect Happiness.

I die daily, says the Apostle, that's the Way to die safely and pleasantly. They that will not bear the Thoughts of this while they are well, will find it hard to look Death in the Face when they are not able to avoid it; when he that has often thought the Matter over, meets it as an Acquaintance, as a known Thing, a Thing he has often acted over with himself, and so puts himself into the best Preparation for doing it in Reality: He is able to consider Death, as having no Sting in it, nor Curse belonging to it; and

and consequently no Hell following it; he looks at it under more agreeable Notions, as it is a parting with Corruption, dropping Mortality, ceasing to Sin, to suffer, or to die; entering the assured State of unalterable Blessedness, *Immortality and eternal Life*, that instead of groaning at the Thoughts of it, they can sometimes with the Apostle, *groan to be unclothed, in order to be clothed upon, to be dissolved and be with Christ, which is far better.*

It must be owned, there are some Constitutions of such a Make that double the Share of Grace they have, would not reconcile them to the Thoughts of dying, tho' they may have Grace enough to render their Death safe, they may not have enough to render the Fore-thought of it pleasant to them, but like some timorous Persons, shrink at the Sight of a Gun tho' it be not charged, and tremble at a naked Sword, tho' it be in the Hand of a Friend they know will do them no Harm. To such I would only say at present, that frequent thinking on your latter End, acting over the Scene of your Farewel to the World, stating your Accounts with God, and placing your self at his Bar, and clearing your Interest in your *Advocate*, at the same Time you pre-

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sent your self before your Judge ; this will by Degrees wear off that unpleasant Aversion, which, of it self, ought to give us more Concern, than the Thoughts of dying, lest that Aversion should continue me unprepared, as, to be sure I shall be, if I never think of the Matter.

And not only for our own Comfort, but we ought so far to consult the *Honour of Religion*, and the Glory of Christ, who has delivered us from the *Second Death*, as to endeavour to overcome the Fears of the *First*, to deliver us from which, was one Branch of his Redemption, and one Design of his Conquest ; for as he came to *destroy him that had the Power of Death*, so he came to *deliver those, who thro' Fear of Death have been all their Life times subject to Bondage*. Was this Freedom one thing Christ died to procure, and is it not my Duty to endeavour to obtain it ? Is it not very odd, for a Christian to say, my Conversation, Hope and Happiness is in Heaven, but as for going thither, I dread and abhor the Thoughts on't

Secondly, to think wisely of our latter End, is to *act under the Influence of such Thoughts while we are in Health, as those that know they shall not be always so.*
To

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To think of our latter End, would be but a sorry Direction, if to think of it was all, without acting in a constant Reference to it, and under the Influence of it: If our Preparation goes no farther than Thoughts and Purposes, the Fruits of eternal Life perish in the Blossom; it does not so much lye in poring upon the *Memento's* of Mortality, an Hour-glass, Coffin, Tombs, a Death's Head, &c. as in acting upon the Conclusions, which these things suggest; as thus, *The end of all Things is at hand*, therefore let us *watch and be sober*; *the Night comes where-in no Man can work*, therefore let me *work out my Salvation with Fear and Trembling*, therefore let me *work the Works of him that sent me while it is called to Day*? Time is short, Health is uncertain; short and uncertain as they are, my Eternity depends upon them, therefore will I keep my Eye upon my Glass, and wisely observe how fast my Sands do run, how soon they will be out, how easily my Glass may be broke, even before my Sands are out. Again,

To act under the Influence of such Thoughts, is to think with my self, *how will this Action look when I come to be sick and die*? When I come to review it upon

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on a sick and dying Bed? I see how it looks now, pleasant, delightful, promising, entertaining, and seems allowable; but may I trust its Appearance? Will it not have another Aspect when I am forced to review it upon a sick and dying Bed? When every thing will appear in a very different Manner from what it does now, thro' the false Colours of Prejudice, Partiality and Self-Indulgence. How will Holiness then look, compared with Sin? The Favour of God compared with venturing the Loss of it? Resisting Temptation compar'd with yielding to it? How will it look then, to have nobly conquer'd by Self-denial, or to have meanly yielded thro' Self-indulgence? Heaven, Hell, this World, and the other, the Gospel Promise and Invitation, and the Excuses, Shifts and Evasions we have used, how will they then look, either to the wise Christian, or to the awakened Sinner? For want of living under the Influence of this Fore-sight, some who have slept under the most affecting Calls of the Gospel, have awaked at once from their secure Dream into the utmost Confusion. Upon a sick Bed, when Things began to appear just as they were, then, the Folly of Sin! the Wisdom of Holiness!

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ness! the Wisdom particularly of this Part of Holiness I am now recommending, of improving Health to the best Purposes, and acting under the Influence of this Prospect of our latter End, then it will appear in fullest Evidence and Lustre!

Now, (says the surprised Soul) *I see plainly, this World is not what I took it for: Satisfaction, Rest, and Happiness! Lord! what have I been doing? that ever I should so forget, what 'twas impossible I should avoid, and banish from my Thoughts, what I find will always come too soon to those who think on it least? Oh! Why could not I have been contented with allowed Pleasures? Now I fully see, God's Allowance was always sufficient; and to exceed that, was needless Folly, as well as impudent Disobedience; 'twas like getting up from a well-spread Table, to cram down Poison in secret, meerly because 'twas forbidden Fruit; or at least, because it was sweet. Now I can see no Sense in those Excuses and Palliations, which I before thought wondrous witty and cunning. Lord! where was my Understanding, that I should venture my Soul upon a slight Turn of Thought, against such a deal of Evidence that I was in the wrong? But I*
would

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would not suffer my self to think; or if I did, I labour'd to place Matters in such a View as has deceiv'd me, and undone me. A little Fore-thought might have prevented the dire Confusion of this Hour. I might have been looking upward, through an open Heaven, to a smiling God: I might have been adorn'd with the Grandeurs of a Christian breathing after Immortality, instead of the Horrors of a perishing Sinner: But when I need Comfort most, the Things about me, that I made my Trust, can yield me none: And God, who only can, is departed from me: Satan busy about me, as an Executioner about a Malefactor! What then? — No Angel to take Care of my Soul? No God to smile upon a dying Creature? Must I never see Christ Jesus in the Form of a Redeemer more? — No, no more in the Form of a Redeemer. — Ob Lord, I am cheated, gull'd and deceived, out of my Soul! for want of being wise enough to think of my latter End, while I was well in Health, and had Time, Liberty and Ease, to do it!

It was the Saying of a grave Divine, that he wonder'd how any Man could dye in his Wits, that did not dye in Faith: And that their Souls did not leave their Bodies;

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Bodies; as the Devil left the Body of the Demoniac, rending and tearing.

Again; To live under the Influence of the Thought of our latter End, is to consider, *How if this Action should close my Life, and be my last?* How would it look to lose my Life with such an Action as this? Every thing that it is fit for us to have, and allowable to do, or enjoy, will bear such a Thought as this. All becoming Pleasures, all lawful Business will subsist, ay, and thrive and sweeten under such a Thought as this, and not be blasted by it. If any Business or Pleasure can be spoiled by this Meditation, either that is not good, or we are not in a good Condition; and which soever it be, it's time that something give way to settle a Question of so great Importance; whatsoever will not bear this Thought, is to be suspected, stopp'd and examin'd: That cannot be good it self, that is shy of, and won't agree with, such good Company, as the Thoughts of God, and another World.

If in my Conscience I know that this is my lawful Business, or this a fit Recreation for needful Health, or allow'd Enjoyment, I may venture to dye in that Diversion or Business. I say, *venture*

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ture to dye in it. For it's one thing, indeed, what a good Man may *venture* or dare to do, it's another thing, what he would *chuse* to do. A good Man may *venture* to dye in drinking a Glass of Wine at a Feast, or in taking a Walk, or riding out, though he would not *chuse* to do so, it being desirable to do so great a Work in the best Order, and with some suitable Composure: But then there are some Actions in which a good Man would not so much as venture to die, no nor live neither, in Actions or Pleasures that will not stand the Presence of good Thoughts, Thoughts of God, and of dying into his immediate Presence in the Act; they have not Warrant or Allowance enough to bear the Thought, that when our Lord comes, he *should find us so doing.*

Sad is the Case of those who die in Acts of Sin, for a Man to finish his last Breath with a Lye! to dye away in the Sleep of Drunkenness! to be cut off in the conducting an Affair of Cheating and Couzenage, and so go down to the Pit with a *Lye in our Right Hand!* Problems in Divinity may be started, and Cases may be put, but for my own Part, I cannot form to my self an Idea of greater Horror,

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ror, Confusion and Dread, than to think of my wilful sinning against God one Minute, and standing before His Bar the next. He is the Man that lives well, He understands the Art of living and dying too, both for the Pleasure and Safety of it, who can in all his Actions say, *If God pleases, let this be my last*; I could venture it, tho' I would not chuse it; who behaves as if every Day and Action were to close his Life, not with so much Solemnity and Concern as if he certainly knew he must die to Day, for that would spoil the common Affairs and Pleasures of Life, but with equal Respect to the Righteousness and Holiness of all he does, and so, as would render the dying it self uncumber'd with any Disturbance that should be troublesome or unbecoming.

To this I may add, that to act under the Influence of the foresight of our latter End, is to think with our selves, *How does God look upon this that I do?* What Opinion has he of it? What does his Word say about it? The Judgment of God is according to Truth, and every thing is right that is according to that. We shall all be of his Mind sooner or later; 'tis Wisdom to be as near it now as

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we can; for, as to be like God is the highest Perfection of our Natures, and to enjoy God the highest Felicity we are capable of, so to be of the same Mind with him, is the highest Wisdom and Prudence; to see things in his Light, and look upon them with Sentiments conform to his unerring Mind. Thus have I shewn what it is to act under the Influence of the foresight of our latter End; it is to consider how this Action will look when we come to be sick and die: How if it should be our last, and close our Lives? How does God look upon it, what Opinion has he of it, and what does his Word say about it? Which is to be the Rule of Judgment.

Thirdly, No man can think wisely of his latter End that does *not endeavour to get all things ready for it.*

In all other Cases this is accounted Wisdom, to have Matters in Readiness, not only to prevent the Danger of Delay, but the uncomfortable Hurries, Confusions and Distractions of a Man surpris'd and unprepared; if it be but a Journey of Importance, or a Cause to be tryed, especially of Life and Death, a Man would not be able to lift up his Head under the Load of Reproach with which
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the World would condemn such Heedlessness in any of these Cases. Dying is all these Cases in one; it is a *Journey* into the eternal World; it is also a *Trial* for eternal Life or Death: Unpreparedness here is part of that eternal Shame to which the Wicked shall be condemned.

Now the Time of Health is the most proper Time in the World for this Work; you have Leisure, if you please to have it, for Enquiry; Capacity and Strength for thinking, and pursuing any Thoughts till you have brought them to a Point; Opportunity and Ease for Conversation with Friends that may assist or direct; the Duties of Religion, and the Means of Grace are all before you, without the sadning Interruptions of Pain and Sickness; when the Physicians, it may be, will give Orders, that you must not be spoke with, you must not think, nor be put into any Concern for fear of inflaming the Distemper, and so in Compassion to the Body the Soul must run dreadful Hazards; but whose Fault must it be if it be thus? This Business ought to have been done long before, the working out of our Salvation is a Work of Health: Then every thing ought to be set in such Order, as that in Sickness we may have

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nothing to do but with inward Calm and secret Joys to relieve the Anguish of the outward Man, and with curious Expectancy and pleasing Glances of Heaven dress for Eternity, and put on every Grace; and so with holy Resignation wait the opening of that Door, that will let us into the best Company, and the brightest Scene that ever our Eyes beheld. Certainly Sickness and Dying are, either of them, Work enough for any Man of themselves alone, without the additional Weight of Examinations, dubious Enquiries, bitter Repentings, dreadful Complaints, fearful Apprehensions, of a wounded Conscience, and a surprised Mind, at the time when a Man can hardly bear a single Sheet upon him; *Be ye therefore always ready is the Advice of infinite Wisdom; Stand,* says he, *having your Loins girt,* in a Posture of Waiting and Readiness for whatever comes; *as Men that wait for the coming of the Lord,* be ready both as to your State and Frame, both for Safety and for Comfort. He is indeed a good Steward, who when his Lord shall come is found honest enough to have all things *safe*, tho' his Accounts were not *ready* cast up, stated and clear; but he is a better and a wiser Steward, who

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who when his Lord comes has all things not only safe but ready stated and in Order for the welcome Reception of his Lord; and to whom the coming of the Lord may not only be void of Fright and Surprise, but may be a thing of Joy and Delight, because his Reward is with him. Let then your Loins be girt about, and your Lights burning, and be ye your selves like Men that wait for the Lord when he shall return from the Wedding, that when he cometh and knocketh ye may open to him immediately. Blessed are those Servants whom when the Master shall come he shall find watching. Verily I say unto you, he shall gird himself, and make them sit down, and will come forth himself and serve them: Be ye therefore ready, for the Son of Man cometh in an Hour ye think not of. We must not be content to die in the Dark, for tho' Comfort in Death be not in our Power, but is the Gift of God, and it be no Sin meerly to want it; yet, it is a Sin to be willing to want it, it is a Sin to want it thro' our own Default and Negligence, and the Confusion and Uncertainty in which we suffer Matters heedlessly to lie. Let your Loins be girt about, are Words, commanding us to be ready, either for Business, Contest or Travelling.

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Let your Lights be burning, are Words that forbid our dying in the Dark, and make it our Duty as well as our Consolation to have our Graces shining, our Evidences clear, and the Promises of God sued out and applied: The Lord will come at one Hour or another, and that Hour unknown, and there is no Hour wherein we can promise our selves the Son of Man will not come, as to us in particular, by Death; and to welcome his coming with Joy is so honourable, so much to the Advantage of those that are ready, that our Lord not only pronounces them three times blessed, *Luke 12. 37, 38, 43.* but in a Strain very singular and extraordinary, expresses the Blessedness of that Man whom he finds so prepared. It's a very strange and unusual thing for a Master to get up and wait upon his Servant, and yet, he says here, *Verily he shall gird himself, and make that Servant sit down,* and will come forth himself and serve him, that is to say, the Honours he will do them in Person, and the Blessedness he will entertain them with, are as much beyond all our Expectation, as it is beyond a Servant's Imagination, that his Master should get up and make him sit down for himself to wait upon him; *for*

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it has not enter'd into the Heart of Man to conceive what God has laid up for them that fear him. You your selves would have but a mean Opinion of that Servant who should squander away the Time of your Absence; and instead of setting every thing to Rights, that so they might have nothing to do but to wait for and welcome your coming home, you should find them all in Confusion and every thing out of Order. Would you like such Service? Would they deserve any Commendation? Would not their Love, Obedience and Regard be better expressed, and your Approbation better secured, if they did every thing in your Absence after the same Manner as if you stood by? and upon your sudden unexpected Return you found all things ready and in Order?

Fourthly, If you would consider wisely of this, you must suppose it near, even in a time of Health, and not imagine it a great way off because you are now well.

We have already shewn the Reason of this, when we proved, that the Continuance of Health is so great a Wonder. Your own Observation of the sudden Deaths of so many Persons, that seemed to die in Health, may farther convince you that it is not to be depended upon.

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He is a Fool upon Record, who said to his Soul, *Soul take thine Ease*; because he had got a good Estate, he promis'd himself the Enjoyment of it for many Years, *when that very Night his Soul was required of him.* 'Tis always foolish and ignorant, 'tis often fatal and destructive to put the evil Day far from us. Besides, that it is doing so that makes it an *evil Day*, which otherwise would be better than the *Day of our Birth*, Eccl. 7. 1. But we bid the Young consider their latter End, and they look at you, as if you offer'd to put them to Bed at Noon-day, they have so much Time yet before them. We bid the grown Persons consider their latter End, and we come in the wrong Time, for they are just got into Business, and they must mind that. We bid the Old consider their latter End, and they have a Proverb in Readiness to answer us, *None are so old but they may live another Year.* The bare Possibility that they *may live*, will do more towards their Presumption upon an Uncertainty, than the Certainty that they *must die*, towards their Preparation. We bid those in Health prepare, and they think 'tis time enough when they come to be sick. And as for the Sick, some of them are so full of
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the Hopes of Recovery and Escape, that minding them of their latter End and to consider it as near, would be more grievous than any part of the Distemper. All Ages of Life, all Ranks and Degrees of Men, contrive to keep off the Thoughts of a Thing unavoidable and near, as if Pleasure, Ease and Happiness of Mind did not lie in being above the Fears, and beyond the Danger of dying, but in being insensible of both.

Epicurus himself says well, that *no Man is either immature or over-ripe in regard to his Soul's Health*; * upon which Words *Dr. Barrow* thus comments, " We can never set upon it too soon, we should never think it too late to begin; to live well is always the best thing we can do, and therefore we should at any time endeavour it; there are common Reasons for all Ages, there are special Reasons for each Age, that most strongly and most clearly do urge it; it is most seasonable for young Men, it is most necessary for old, it is most adviseable for all.

* Οὐτ' ἄνευ ὁδῆς ἐστίν, ὅτε πάρεργον πρὸς τὴν ψυχῇ ὕγιαίνειν. *Epic. ad Monac.*

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Fifthly, We must consider our latter End as our *final Determination for Eternity*.

This is a Matter that adds infinite Weight and Importance to the Business of dying, and consequently sets an unspeakable Value upon our Time and Health, upon the Improvement of which our everlasting Happiness or Misery depends. It is our Determination for Eternity! There is no After-Game to be played! No Reserves for future Probation and Tryal! Heaven and Hell are the only Receptacles for departed Spirits; and he that has made Heaven and Hell has told us nothing of a *Purgatory* between; nor has any one yet found it, either in the Word of God, or in their Passage to these invisible Worlds; but he has told us, that the next thing to Death is Judgment, that as the *Tree falls so it lyes*, that the Spirit immediately *returns to God who gave it*, who knows how to dispose of it according to the Condition and State in which it appears before him. He has told us that there is no *Return in that Warfare*, no fighting the good Fight over again; but as we are carried off the Field, so it will be with us, whether we go off Conquerors, or are carried off Slaves and Captives. *Lazarus* dying, stops no where

till he came to *Abraham's Bosom*, which was no Place of Torment, for then *he was comforted*; and *Dives* when dead, and was buried, the next Place you find him in is *Hell*: In *Hell* he lift up his Eyes, being in Torments, without any Hope of Release from, or Relief under his Miseries; for such Hope would have been more than a Drop of Water toward the cooling of his Tongue.

Sixthly, I think that my Health is given and continued so long for this very End and Purpose, that I may consider my latter End and prepare for it.

You cannot suppose the best of temporal Blessings as we have proved Health to be, is given for any meaner Purposes than those that are spiritual and eternal; acquiring Grace, and securing Glory &c. To suppose Health and Life given for those common Affairs only, upon which it is generally wasted, were to imagine the glorious Sun Beams created only for Flies to sport it, or to make the Worm lie warm in its Bed.

The Uses People generally put their Health to, are equalled in the Bu-

v. Vitam gratis accepimus à Domino, sed hac lege, ut omni momento reddamus reposcenti.
Erasm. de Prop. ad Mort.

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fineness of a little Ant upon a Mole-hill, or the sportiveness of a Flie, or the sluggishness and earthiness of a Worm; such are the Men of Bustle, the Men of Pleasure, the slothful and idle Servant, the Lust of a Brute, or the Pride and Passion of a Devil! Whereas the Uses for which God gives us our Health, are, to *work out our Salvation*, to grow fit for the heavenly Place, Company and Work; that I may have Time and Space to repent; and *whatever mine Hand finds to do, to do it with all my Might*, because, *there is no Work nor Device in the Grave whither I am going*, and it is impossible that in the Neglect of these Things I can lay out my Health upon any thing lawfully; for however lawful the Affairs of Life are in themselves, yet to me, neglecting God and my Soul for their Sakes, they become Sin. They are the Idol of my Affections, to which Time and Health are sacrificed, and the Price of my Soul, which by such Neglect I do actually give in Exchange for them, and thereby sell it into Perdition. But the wise Consideration of our latter End, prevents this greatest of all Evils, *viz.* a Life full of Dread, of shrinking Fear and Terror upon every Apprehension of Danger, which is a
great

great Slavery and Imbitterment of Life; and it prevents a Death full of Horror, and a Resurrection to Confusion, Shame and Misery: And is it not our Wisdom to prevent the greatest Evils, Sin, Sorrow, Terror and Damnation, and to secure the greatest Good, Grace and Glory, God and Heaven, and the Enjoyment of them for ever?

'Tis said indeed, the *Children of this World are wiser in their Generation than the Children of Light*; but how? neither in *Degree*, as having more Wisdom, nor in *Kind*, as having a more excellent Sort, but by the Use and diligent Application of what they have, and Steadiness in what they pursue. What they resolve upon, they for the most part prosecute with greater Diligence, than the Christian does what he resolves on. They are wiser in their Way, than the Children of God in theirs; just as a Spider is in its Way, wiser than a Man: A Man can't weave a Cobweb; wiser (*εις ημεραν αυτων*) for their present Age, Time and Affairs, than the Children of Light are (*εις ημεραν αυτων*) for their Age, which is to come, to secure the true Riches, and the celestial Habitations prepared for them: They are wiser in their Way, *tho'*
that

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that their Way is their Folly; for, can a Man be wise that is not wise for the main, the eternal Concern? Can a Man be wise that disoblige his best Friend, and provokes the most Powerful of all Beings to become his Enemy? Can a Man be wise that neglects the properest Season of Action, and perhaps the only one he may ever have, for doing the most necessary Business in the World? So that in short, as the Sinner of an hundred Year old is accursed, so the Sinner of an hundred times more Wit, Learning, Riches, or Parts than any honest Christian, is a Fool; for unto Man he saith, the Fear of the Lord, this is Wisdom, and to depart from Evil, this is Understanding. All the Wisdom, Learning, and Knowledge in the World, will not make a wise Man in God's Account, if this Branch of Wisdom be wanting; the Consideration of our latter End. Oh! that they were wise, that they would consider, &c. If you know these Things, says Christ, happy are you if you do them. If you know these Things, says God, happy are you if ye consider them. Then happy the Man who has considered this Matter so, as to be placed above present Fear, or future Danger. Happy in a sublimer Sense

Sense than the Poet ever thought of, when he said.

*Felix qui potuit rerum cognoscere causas,
Atque metus omnes, & inexorabile fatum,
Subjecit pedibus, strepitumque Acherontis
avarum.*

I shall conclude this Section with these two Remarks: The First, That *as easy as this Matter seems to be, this Wisdom is very rarely attained.* And Secondly, That *where this Consideration is practised, it spoils neither Business nor Pleasure, but is a great Advantage to both.*

There are but few that attain this *Wisdom of considering their latter End.* Not one thing in the World is more universally agreed on than this, that *we must also in our Turn, be sick and die.* It's a Jest to go about to prove what no Body denies; and yet not one thing of all that concerns us, is so little considered! Such a Witchcraft there is in the World, that People can't abide to hear they must one time let it go. Busy, like so many Ants about a Mole-hill, they take no Notice of the Foot that's just going to crush them: Like *Archimedes*, so intent upon drawing his Schemes,

Schemes, that the Sword was in his Bowels, before he apprehended the City was taken, and the Enemy was near him. Such is the Love, the greedy Love of present Pleasures which they won't suffer to be mingled with a Thought of Death, 'tis dashing Wormwood into their merry Cups.

Sometimes 'tis Laziness hinders the Consideration of this, and keeps Men from setting Matters to Rights between God and their Soul. Sometimes it is a secret Suspicion that their Estate is bad, that keeps them from looking into it, as they that run behind hand in the World don't care to look into their Books, and as Children in the dark are afraid to open their Eyes, lest they should see something; but even those very Children know, that they are never the safer for shutting their Eyes. Is it possible for any to imagine, that by thinking of our latter End, we do really hasten and invite it? And that to make a Will, is ominous and foreboding? *I give my Soul to God, and my Body to the Grave:* These Words are dreadful to a Man that does not know what God will do with his Soul; to a Man that never gave his Soul and Body to God before; to a Man that
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is afraid God will take him at his Word, and really take the Soul and Body that he surrenders: It sounds like a Passing-Bell. They desire to be excused such melancholy Things. But is it not really a much more melancholy thing, to find your self in such a sorry Condition, as to dread the Thought, and banish the Consideration, when you cannot avoid the *Thing*? To think of Death cannot bring it nearer, but never to think of it, will certainly make it come too soon, though it be an hundred Year hence.

In the next Place, I say, *these Thoughts with a Christian need spoil neither Business nor Pleasure.* I should rather wonder how any thing could be pleasant till these Matters are settled. It's very strange to me, that the Voluptuous should have the Secret of heightning their Pleasures from the Views of Death, and that the same Views carried onward into Perfection and Life, should be any Draw-back upon the Pleasure of a Christian *.

* Pange Toros, pete Vina, Rosas cape, tingere Nardo,

Ipse jubet mortis Te meminisse Deus.

Mart.

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The *Egyptians* at their Feasts, served up first of all a Death's Head that stood all the Time in view. And in the famous Feast of *Trimalcion*, a Skeleton of Silver was presented, to advertise, that the Time for Pleasure was short and precious, and consequently to be filled up to the best Advantage. *Catullus* and *Horace*, and other Poets, use the same Turn of Thought to the same purpose; and these are the People who say, *Let us eat and drink, for to morrow we die.* Heathen as they were, they did not think a *Memento mori*, spoil'd all the Entertainment: Are we set back by Christianity? Have we lost Ground by that *Life and Immortality which Christ has brought to Light by the Gospel*? Could they reconcile Pleasure with the Thoughts of Death and Extinction? And can't we make it agree with the Thoughts of Dying into Immortality? Should not that be rather adding Pleasure to Pleasure, by remembering, that *our Delights* improve and rise, where they imagin'd theirs to *expire* for ever? Shall an *Heathen* be able to feast with a Death's-Head in view? Shall a *Jew* chuse to have his Tomb in his Garden, where he could never after take a Walk, without the Hint of his
last

last Step? And shall a *Christian* think he should never take a pleasant Walk, nor eat a comfortable Morfel, in the like Circumstances? Shall a Christian upon the Mention of another World, in a *Season* of pleasantry, cry out, *Lord what melancholy stuff this is?* Ah! but these People had no Fears of what was to come after Death! I answer, they were never the more safe for that, since it proceeded from affected and wilful Ignorance, not desiring to *retain God in their Knowledge*: Or if they knew God, yet *glorified him not as God*. Besides, they had one of the most intolerable things to humane Nature, next to Hell and Damnation, to fear, and that was a *total Extinction of Being*, if, as it is pretended, they had no other Expectation. Moreover, if they had nothing to fear after Death, which can scarce be true, with respect to those *who were a Law unto themselves*, tho' without the revealed Law; and had Consciences that either excused or accused them; but I say, if they had nothing to fear, so neither had they any thing to hope for; nothing that might give dying a gainful Notion, and cloath it with Ideas of Pleasure and Advantage: No Knowledge of an Happiness hereafter,

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ter, large as our Desires, and lasting as our immortal Souls, that lessens our Calamities, and doubles our Joys, and without the Prospect of which, the highest State of Life is insipid, and with it, the lowest is a Paradise. And finally, as to thy Fears, whose Fault is it that thou hast any thing to fear after Death, any thing that should make you unwilling to think of it in Health? For that very Reason, think of it till you can think of it with Pleasure, as if you are true to God and your own Conscience, you may and must.

It is a Lie of the Devil, that Religion destroys any of the worthy and becoming Pleasures of Life in its ordinary Course; and if in some extraordinary Cases, it may by accident give Trouble, that is not Religion, but the Want of it in wicked Persecutors without, who make Work for suffering, or unconquered Lusts within, which make Work for Sorrow; and even then, Religion secures infinitely more Pleasure than they can take away. No! no! Religion provides the Plenty of a Paradise, and says, *of all the Trees in the Garden, thou mayest freely eat*: It only commands our Hands off from *forbidden Fruit*, and from Ex-
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cess of Affection, even to lawful Objects : It corrects the Excess, Levity, and Extravagance of our Pleasures, which are but the Froth of Joy, and so far from properly belonging to the Truth and Reality of Pleasure, that they destroy it. Religion gives so much the fuller Possession, and purer Taste of every Pleasure, as it places a noble Soul above the Power of any Thought that can come a cross to destroy or disturb it ; no, not the Thought of our latter End it self can do it, a Thought, upon the very Appearance of which, all the Delights of the Wicked vanish like the visionary Entertainments of Witchcraft at the Mention of the great Name of God, unless hardened by vitious Principles, against all Regard to what shall become of them after Life. 'Tis the Fear of Death, that destroys the Pleasures of Life, and the Love of Life, that hinders the easie Death, and for want of settling this Matter in a Time of Health and Leisure, we neither live agreeably, nor die with Ease and Tranquillity.

I hardly admire Doctor *Rivet* more, in the patient Sufferings under his dreadful Sickness, than I do in his Conduct of making the Fore-sight of his last
Hours

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Hours mingle with the Pleasures of his perfect Health. He delighted in his Garden, there he was walking and entertaining himself, and giving Orders about the dressing of some Trees; for, says he, *if I live till the Spring, they will afford me a pleasant Sight; if not, I shall be in a much more delightful Garden than this.* His Friend interrupting him, that there was no Cause for a Man of his Health and Liveliness, to drop any such Presages. The Doctor replied with an Air of Rebuke, *The Time is come now, that I must be addressed in another manner. My Age is so far declined, and hastning to an End, as plainly declares that Death, which none can be exempted from, stands at my Door: And truly, Death is the principal Subject of my Meditation. God is my Witness, I desire not its Delay, but am ready with a chearful Mind, to embrace it; yea, even this Day, if the Will of God were so^r.*

Our Kings are crowned in the same Place where they were buried. The

* Testem Deum esse sibi, se non cessare, quin æquo & læto animo accinctus sit & paratus ad Mortem, non dilatam sed etiam hodie immissam. Rivet. horis ultimis.

Throne is erected in a manner upon a Grave. But does the Lesson which this carries in it, diminish the Pleasure and Splendor of a Coronation-Day? If some Officer were appointed to improve this Circumstance, and say,—*Sir, this Crown cannot give Immortality. You must die as well as your Predecessors, over whose Ashes you now spread your Glories. From this Throne you must come down into that Vault, and the same Place must be Witness of your highest Elevation and Dignity, and of your lowest Abasement.* This might be thought an uncourtly Admonition at such a Time as that; But by whom? by little Minds, narrow Souls, that are Strangers to that real Grandeur of Spirit that raises it above all that's mortal, and consequently above Mortality itself.

It was the Custom with some of the Emperors at *Constantinople*, at their Coronation, while they were seated on the Throne, to receive the Homage and Acclamation of the People, for a *Mason* to come with several Patterns of choice Marble—*Sir, you are to chuse of which sort of these you please to have your Tomb.* To have any Notion of the Pleasure arising from the inward Power, of adding fresh Delights to a glorious Day, from
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the Prospect of another World, and of a more glorious Day to come, a Man must be a Christian, whether he be an Emperor or no. But behold! a greater than all these is here! The most illustrious Congress for Splendour of Appearance, for the high Quality of the Persons and Entertainment, was that we read of at the Transfiguration: The Company were robed in Glory, *Luke 9. 31. Moses and Elias talked with Him, who appeared in Glory:* But their Discourse was of the Decease which he should accomplish at Jerusalem. So that we have the best Company in the World on our side, in this Maxim, of rendring the Thoughts of our Dissolution familiar to us, even in our highest Advancements and Pleasures.

SECT. VI.

C*ompassion to the Sick is a Duty of Health, a tender Regard to them, and Care of them, to assist them in their helpless Condition, as we are called by Providence, invited by Friendship, inclined by Pity, or obliged by Relation or Office.*

We bestow, this way, a little of our *Health* upon those that have lost *their own*: By the Refreshment of our Conversation,

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versation (where that can be born) and the Concern we express, we do by that Sympathy, wherein we take part with them in their Trouble, seem to take off so much of it from them. This is the only Sense, I believe, in which that Fancy that prevailed among some People I have read of, can be true, *viz. That every Friend that came to visit the Sick, carried away such a Degree of the Distemper from the Patient.*

What is done this way is *Courtesie* or *Conscience*, *Civility* or *Religion*, according to the Motives it proceeds from, and the Ends I propose: And so the paying a Debt of Love to my Friend, may be at the same time an Act of Obedience to my God, and an Instance of that *pure Religion, and undefiled before God and the Father*, which is, *to visit the Fatherless and the Widow in their Affliction*; and Sickness is one of the greatest Afflictions.

The Enquiry that is made after this sort of Charity at the Judgment-Day, demonstrates how great a Place it holds in our practical Religion, and those Words *Sick and in Prison, and you visited me, or visited me not*, shew what an Influence

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it has upon our Sentence, either of Absolution or Condemnation.

Some are obliged by Office to this Work, as Ministers; others by Relation and Dependence; and all, so far as the *Royal Law of Love*, and Goodness, and Charity extends: But then it must here be observed, that the same Scripture that makes it the Minister's Duty to visit and pray with the Sick, makes it the sick Person's Duty to send for the Minister: *Jam. 5. 14. Is any sick among you, let him call for the Elders of the Church, and let them pray over him.* Not that a Minister is always to stay for this Invitation and Call; but then *where* and *when* it may be either Duty or proper to go uncall'd, is a Matter that must be left to Discretion and Conscience to determine, supposing him so much at Liberty from other Parts of his Charge, as to leave room for the Question.

Relation and Dependence oblige to all the kind and tender Offices at this time. 'Tis Compassion, Affection, Duty, Gratitude, to bear with their Infirmities, to compassionate their Pains and Sufferings, not to be offended at their Uneasiness or their Fretfulness, nor grudge the necessary

fary Services which thou thy self mayest come to need, and so much the sooner for not *doing as you would be done by* in the same Case.

We should not serve our sick Friends as the Priest and Levite did the wounded Man, who, *when they saw him, they pass'd by on the other side*; but as the good Samaritan, who *when he saw him, had Compassion on him*. It is indeed too natural for us, to love rather to go to the *House of Mirth*, than to the *House of Mourning*; but that's no great Sign of our Wisdom or Goodness; for *the Heart of the Wise is in the House of Mourning, but the Heart of Fools is in the House of Mirth*, Eccl. 7. 4. *It is better to go to the House of Mourning, than to the House of Feasting*, v. 2. Better upon the account of the Good you may do others, and gain your self.

1. Better upon account of *the Good you may do* to them that are in this sick or mourning Condition.

It is a great Opportunity of doing Good: It may be now you may be heard, even by those who would never give you an hearing before, as having always something else to mind; or at least heard with greater Advantage,

when the Heart is more weaned from the World, the Mind is convinced of its Emptiness and Vanity, the Conscience has them under, and is more at liberty to speak, and they more at liberty to hear.

2. Better upon the account of the *Good you may get to your selves* at the House of Mourning, *ψ. 2. The living will lay it to Heart.* Go to the House of Mourning, look upon your sick Friend, and let his decay'd Strength and *Beauty, consumed like a Moth*, his sunk and hollow Eyes, his pale Cheeks, panting Heart, and nauseating Stomach, preach to thine Eyes what thou hast often heard with thine Ears. See what it is you must be, observe how little you can then do for your self, or any one else for you; see the Frailty of thine own Nature in a manner far beyond what the best Description can represent.

When you see your languishing Friend, say with thy self, "Sin! what hast thou done? thou art the Inlet and Cause of Sicknefs, and the worst Part of its Mifery, where the Sense of Guilt is not removed by the Blood of Christ, thro' Faith and Repentance towards God.

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Look at thy Friend again, and when you shake your Head at the Symptoms of his End drawing near, say with yourself, " Friends and Relations are but dying Comforts, and I am a dying Comforter : These are dying off from me, and all is dying about me, Should not I maintain a dying Frame ?

Sit down by him, and when he rolls his languishing Eyes towards thee, think — " This will be my Case in a little while : The same Enemy that now encounters my Friend, my Wife, Child, or Husband, is upon its full March toward me, and will as certainly overtake me. The same Arrow is levelled against me, how deep will it go if it strike me naked and unprepared ?

When you see how little Relief can be administer'd by Art or Industry, how little Ease procured for Love or Money, think of the Emptiness and Insufficiency of this World, that cannot afford Ease to the Body, nor Comfort to the Mind, at a Time when they most need it.

I plainly see that's the best Thing that will do us most Good at the worst of Times. Such is the Blessing of an Interest in Christ, through the Grace of

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God, and the Promise of the Gospel. 'Tis this only can give Light in Darkness, Comfort in the midst of this Trouble, enable us to bear Sicknes and Pains, and to go through the Valley of the Shadow of Death. This is the best Cordial on a Sick-Bed, this lies warm at the panting Heart of a dying Christian, who knows that he can look the other World in the Face with Comfort and Confidence; who knows, *that if the earthly House of this Tabernacle be dissolved, he has an House, not made with Hands, eternal in the Heavens*; who knows *in whom he has believed, and that he is able to keep what he commits to him, unto the Judgment of the Great Day.* This is something that Sicknes cannot waste, nor Death destroy, but will thrive and flourish the more for that which blasts and withers all other Things. When the Flesh and the World turn us off in our Extremity, as the Jews did Judas in his Anguish, with *what is that to us, see thou to that?* then dost thou, O Lord, stand by and own thy Servants; thou regardest them *in their low Estate, thou knowest their Souls in Adversity*: Thou standest by at the Time of dying Agonies, and parting Struggles, as a Friend that

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that will be by when some hazardous Operation is to be performed, and in the multitude of *their Thoughts within them,* *thy Comforts delight their Soul*; for when *their Flesh and Heart fails,* thou art *the Strength of their Heart,* and *their Portion for ever.*

Look upon thy sick Friend, and bless God for thy own Health. Learn the Value and Blessing of it, from his restless tossing to and fro, his nauseating every thing, his Sighs and Groans. And when you observe the Interruptions that their necessary Care of him occasions, the Weakness, Fainting, Fears, Pains, mortifying Prescriptions, Applications, the Sorrow of Wife, Children, and Friends about him, that are so disturbing and distracting, think how sad a Case it is to have the great Work of Conversion and Reconciliation then to do.

This little I thought not improper to add, concerning *Compassion to the Sick,* as a *Duty of Health.* It is the last Opportunity we have with our Friends, and it is the most important. It is at such a Time, that we are most capable of *doing Good,* or *receiving it,* most likely to teach others, or learn our selves, the Mischief that *Sin* has done; that our Friends are

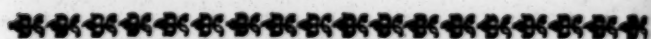
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dying Comforts, the Emptiness of this World, and its Inability to do us the best Good in the worst of Times, the Preciousness of Jesus Christ, and an Interest in him, the Excellency of Grace, the Value of Health, and the Misery of having the great Work of Conversion to do at such an unfit and unlikely Time as this.

SECT. VII.

TIS our Duty in *Health to use the best Means that are within our Reach, for its Preservation and Continuance.*

To preserve my Health, is as truly my Duty, as to expect and prepare for Sickness. But of the Preservatives of Health in the next Chapter.



CHAP. VI.

Of the Preservatives of Health, so far as belongs to Moral and Divine Prescription.

MY Part here is not to discourse of Food and Physick, Air and Exercise; for these things I refer you to the
Physicians,

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Physicians, the Guardians of Health: But there are some things that have no small Influence upon our *Health*, that do as properly belong to the Philosopher, or the Divine to recommend, without which the Physician himself prescribes in vain. And in the first place I would advise every one that would preserve his Health,

S E C T. I.

Not to be over-much afraid of being sick.

THE Dread of Sickneſs is a Diſtemper of it ſelf, and the next Diſpoſition to a many more. What a Bondage does this keep ſome People in? The very Fear of a *Climacteric*, has kill'd ſome that knew not how groundleſs ſuch a Fear was. 'Tis an eaſie Transition from the Fear and Fancy of being ſick to Sickneſs indeed. In many Caſes there is but little Difference between thoſe two. How ſome Perſons think themſelves into Diſeaſes, what it is that diſpoſes the Body to receive ſome kind of Infection the ſooner for the Fears of it, I leave to others to explain; while I take notice of ſome Inſtances of this Fear that have done the Buſineſs as well. There's one ſo afraid of being ill, that

I ſ

he

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he would not stir out of Doors, and for want of Air and Exercise, he contracts a Distemper that kills him. Another you shall see tampering with preventive Physick, till by endeavouring to prevent imaginary Distempers, he dies of real ones: according to the *Italian* Epitaph upon one who died this way,

Stavo ben, ma per star meglio, sto qui.

I was well, I would be better, took Physic, died.

The common Comparisons express this Matter well enough, that by often blowing the Fire it's blown away, and by frequent scowring over, the hardest Metals are worn out. They do not only live miserably, as the Proverb says of those that live *medicinally*, and measure out their Life and Actions by the Scale of Scruples and Drams, but they quicken their Fate, and hasten Disease; as the Poet says of *Turnus's* Wrath,

Exuperat magis, egrescitq; medendo. Virg.

“ The Fear of Death often proves
“ mortal, and sets People on Methods
“ to

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“ to save their Lives, which infallibly
“ destroy them. This is a Reflection
“ made by some Historians, upon ob-
“ serving that there are many more
“ thousands kill’d in a Flight than in a
“ Battel, and may be applied to those
“ multitudes of Imaginary sick Persons,
“ that break their Constitution by Phy-
“ sic, and throw themselves into the
“ Arms of Death, by endeavouring to
“ escape it. This Method is not only
“ dangerous, but below the Practice of
“ a reasonable Creature. To consult the
“ Preservation of Life, as the only End
“ of it, to make our Health our Busi-
“ ness, to engage in no Action that is
“ not part of a Regimen, or Course of
“ Physic, are Purposes so abject, so mean,
“ so unworthy human Nature, that a
“ generous Soul would rather die than
“ submit to them. Besides, that a con-
“ tinual Anxiety for Life, vitiates all the
“ Relishes of it, and casts a Gloom o-
“ ver the whole Face of Nature; as it
“ is impossible we should take delight in
“ any thing that we are every Moment
“ afraid of losing^a.

^a Spectat. No. 25.

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“ I do not mean (continues that ex-
 “ cellent Writer, full to my purpose)
 “ by what I have here said, that I think
 “ any one to blame for taking Care of
 “ his Health. On the contrary, as
 “ Chearfulness of Mind, and Capacity
 “ for Business, are in a great measure
 “ the Effects of a well-temper’d Consti-
 “ tution, a Man cannot be at too much
 “ Pains to cultivate and preserve it. But
 “ this Care which we are prompted to,
 “ not only by common Sense, but by Duty
 “ and Instinct, should never engage us
 “ in groundless Fears, melancholy Ap-
 “ prehensions, and imaginary Distem-
 “ pers, which are natural to every Man
 “ who is more anxious to live than How
 “ to live. In short, the *Preservation* of
 “ Life should be only a secondary Con-
 “ cern, and the *Direction* of it our Princi-
 “ pal *. If we have this Frame of Mind,
 “ we shall take the best Means to pre-
 “ serve Life, without being over solici-
 “ tious about the Event, and shall arrive

* Verulam Hist. Vitæ & Mort. Nos in hac
 sententia sumus, ut existimemus officia vitæ, esse
 vita ipsa potiora. *And then he exposes that scrupulous Accuracy and Tenderneſs of living that de-
 ſtroys the End of Life.* Quæ ſolum hoc videatur
 agere, & nihil aliud curare, quam ut quis vivat.

“ at

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“ at that Point of Felicity which *Martial* has mentioned as the Perfection of Happiness, of neither fearing nor wishing for Death.

And then in Answer to those who temper their Healths by Ounces and Scruples, and govern themselves by the Prescriptions of the most anxious Solitude and Care, he tells a short Fable, which I can't forbear inserting.

“ *Jupiter*, (says the Mythologist) in order to reward the Piety of a certain Countrey-man, promis'd to give him whatever he would ask; the Countrey-man desir'd that he might have the Management of the Weather in his own Estate. He obtain'd his Request, and immediately distributed Rain, Snow, and Sun-shine among his several Fields, as he thought the Nature of the Soil required. At the end of the Year, when he expected to see a more than ordinary Crop, his Harvest fell infinitely short of that of his Neighbours. Upon which, says the Fable, he desired *Jupiter* to take the Weather again into his own Hands, or that otherwise he should utterly ruine himself.

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S E C T. II.

If you would preserve your Health, maintain always a good and peaceful Conscience, a Conscience void of Offence towards God and Man.

THIS may be thought wide of the Mark by some, but I am sure a good Conscience, and a peaceful Mind, are not only the best *Festival*, but the best *Physic* too; if it be but consider'd how preventive of some Evils, how healing to others, and how conducive it is to something more than both; that is, to a State, wherein we shall never complain of Sicknefs more. Take the wisest Man's Word for it, who understood both Physic and Divinity, beyond all the Professors of both. ^a *My Son* (says he) *forget not my Law, but let thine Heart keep my Commandments; for length of Days, and long Life, and Peace, shall they add to thee. Fear the Lord, and depart from Evil; it shall be Health to thy Navel, and Marrow to thy Bones.* That Self-denyal and Government of Passions,

^a Prov. 3. 1, 2, 7, 8.

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that Calmness and Composure of Spirit, that Restraint and Moderation of bodily Appetites, which maintains a good Conscience, does at the same time maintain a good Habit of Body. *Health to thy Navel!* that Channel of our earliest Nourishment; and *Marrow to thy Bones*, which is their Nourishment and Strength; a great Preserver and Prolonger of Life; and the Decay of it is a great Cause of that Weakness, Dryness, and Decay in the Body, which is a Symptom of old Age, and the Consequence of sinful Courses. And a little after, ^b *They* (the Commandments) *are Life to those that find them, and Health to all their Flesh.*

The same Author says (speaking of Wisdom's ways, as *ways of Pleasantness and Peace*) that, ^c *She is a Tree of Life to all that lay hold of her*: The surest Means to preserve Natural Life, and to obtain that which is Eternal. The Allusion is to the *Tree of Life* in the midst of Paradise; which was so called, either as it was a *natural* Means of Life and Health, by some immortalizing Quality God might put into that Fruit, some secret Virtue to prolong Life, support Nature,

^b Prov. 4. 22.

^c Chap. 3. 18.

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prevent Diseases, and keep off the Infirmities and Decays of Age; or *morally*, by virtue of a Covenant, Agreement, or Promise, which made that Tree a kind of sacramental Pledge of Life and Health, upon Condition of his constant Obedience. In both these Respects, Religion, and a good Conscience, is a Preservative of Health and Life; that is, generally, and for the most part; and allowing for those *reserv'd Cases*, which God sees fit to make from the ordinary Course of things. With this Caution (which must be admitted, of whatsoever Causes we speak) I proceed to shew, that the keeping a good and peaceful Conscience, is,

1. ^d A *natural Preservative* of Health: Which may appear upon this two-fold Reason: Because it doth remove those things that would hinder it; and doth promote such things as will help it.

(1.) It doth *Remove* *Prohibens*. It is apt to prevent and remove such things as are the great Impediments of our Health. Nothing is more evident, than that there are several Vices which have a physical Efficacy in the producing of Diseases; as

^d *Bishop Wilkins's Natural Religion.*

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all Kinds of Intemperance of Body, all inordinate Passions of Mind; to one of which the greatest part of the Sickness among Men may be ascribed; and consequently the Virtues opposite to these, Temperance, Sobriety, and Moderation, must needs have a natural Causality for the hindering of these Diseases. 'Tis by Religion that Men are enabled to prevent all such Excesses as are prejudicial to Nature, to repress all such violent Transports of Passion, Hatred, Anger, Fear, Sorrow, Envy, as are in themselves very pernicious to our bodily Health, and that violent Commotion which they are apt to put the Humours into; these do sometimes cause present Sickness, and always lay in us the Seeds of future Diseases.

Disease first of all made its Entrance by Sin, and still continues to find its way, very often, by the same Means. There is hardly a Sin of any size but has its particular Distemper annex'd to it. Murder forfeits the Life at once, by the Laws both of God and Man. Gout, Dropsie, Stone, Palsie, &c. are in the Train of Drunkenness, and of Lasciviousness. *Solomon's Account of this is,*
c He

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He goes as an Ox to the Slaughter, till a Dart strike through his Liver; As a Bird hast'neeth to the Snare, and knoweth not that it is for his Life. Let not thine Heart decline to her Ways: Go not astray in her Paths, for she hath cast down many wounded, yea many strong Men have been slain by her. Her House is the way to Hell, going down to the Chambers of Death. To Hell, in both Senses of the Word, to Death and Damnation, to the Ruine of Soul and Body.

To keep a good Conscience is to prevent that Dread, that fearful Apprehension, that attends a bad one. Those Terrors, those Pains of Mind, that Anguish of Spirit, that Load with which Guilt presses, and alarms the Soul. These have an ill Influence upon Health, corrupt the Blood, and lower the Spirits. The Anxiety of the future, the Fears of divine Wrath and Displeasure, are themselves a Disease, and inward Torture. *A wounded Spirit who can bear? Call you such a Man well, and in Health, whose Sore runs in the Night, whose Wounds stink and are corrupt? ^a Fear and*

^c Prov. 7. 22, &c.

^a Dr. Sprengell, on Hippoc. Aph. §. 6. Aph. 23.

Sadness

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Sadness if it continue long, the Person is melancholic, the Blood thickens and grows heavy, Perspiration is suppressed, and great Disorder follows in all the animal Functions. Which agrees with the Aphorism of an inspired Physician, ^b *That a merry Heart maketh a chearful Countenance, but by Sorrow of Heart the Spirit is broken.*

(2.)^c "Religion and a good Conscience, is a Preservative of Health, as it doth
 " *Promovere Adjuvans*, promote all such
 " things as may most effectually conduce
 " to the improving of it; by obliging
 " us upon the Account of Duty and
 " Conscience to a careful Observance of
 " of the most proper Means to this End:
 " keeping us within due Bounds in our
 " Eating, Drinking, and Exercise; pre-
 " serving our Minds in an equal Frame
 " of Serenity and Calmness; supporting
 " our Spirits with Contentation and
 " Chearfulness, under every State of
 " Life; so that nothing can be more
 " true than that of Solomon, ^d *That a*
 " *chearful Mind doth good like a Medi-*
 " *cine, and* ^e *makes an healthy Counte-*

^b Prov. 15. 13.

^d Prov. 17. 22.

^c Bishop Wilkins *ubi supra*.

^e Chap. 15. 13.

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“ nance ; whereas ^f *Heaviness and Cares*
 “ *will break a Man's Spirit, and make it*
 “ *stoop.*

“ I know (continues he) there are o-
 “ ther Means to be made use of, in or-
 “ der to the procuring of Health, vari-
 “ ous Kinds of Medicaments to be ap-
 “ ply'd by the Art of Physick, accord-
 “ ing as the Nature of several Diseases
 “ shall require ; which, Religion doth
 “ oblige a Man not to neglect : But yet
 “ this, I think, may be truly said, that
 “ those who are most expert in the Pro-
 “ fession of Physick, are not able to pre-
 “ scribe any *Catholicon*, which shall more
 “ effectually operate, both by way of
 “ *Prevention and Care*, than the Obser-
 “ vance of those Duties which Religion
 “ and Virtue do oblige us unto.” He
 “ goes on to my Purpose, “ Nor is this
 “ true only in Theory and Speculation,
 “ but it may appear to be so upon com-
 “ mon Experience, to which I shall ap-
 “ peal for the farther Confirmation of
 “ it. What kind of Persons are those
 “ who enjoy the best State of Health,
 “ and the longest Lives? Are they not
 “ such generally who are most sober and

^f *Chap. 12. 25.*

“ regular

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“ regular in their Conversations, most
“ temperate as to their *Bodies*, most free
“ from all kind of inordinate Passions,
“ Fierceness, Anxiety, Cares, as to their
“ *Minds*? 'Tis said of *Moses*, that tho'
“ he were exceeding old, yet *his Eye*
“ *was not dim, nor was his natural Force*
“ *abated*. Which (amongst other Causes)
“ must be ascribed to those eminent
“ Virtues he was endow'd with, the
“ Temperance of his Body, and the
“ Meekness of his Spirit. That beloved
“ Disciple, whose Thoughts and
“ Writings seem to be wholly taken up
“ with the divine Virtue of Love, is upon
“ Account of this Temper of his
“ Mind, thought to have enjoy'd a more
“ vigorous old Age than any of the rest.
“ Such a Power is there in Religion,
“ though not wholly to prevent the In-
“ firmities of old Age, yet in a great
“ measure to alleviate and abate them.

“ And on the other side, if we con-
“ sult Experience; Who are the Men
“ most obnoxious to Diseases? Are they
“ not such generally as are most vicious
“ in their Lives? Most given to Surfeits,
“ Debauches, and Lewdness, whereby

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“ they do so far inflame their Blood, and
 “ waste their Spirits, as not to live out
 “ half their Days: Insomuch that no
 “ Man of ordinary Prudence, who is to
 “ take a Lease for Lives, will be con-
 “ tent (if he can well avoid it) to chuse
 “ such an one whom he knows to be vi-
 “ cious and intemperate.
 “ This is unexceptionable, after we
 “ have made due Allowance for the ten-
 “ der and brittle Constitutions of some,
 “ whom a very small Matter shall break
 “ to pieces; and for the tough and
 “ strong Constitution of others, who are
 “ able to hold out against many Batte-
 “ ries and Assaults. Besides the Allow-
 “ ance to be made (as I said before) for
 “ such exempt Cases, as shall seem good
 “ to the Providence of God in the Go-
 “ vernment of humane Affairs. Some
 “ good Men may be *taken away from the*
 “ *Evils to come*. Others may be exerci-
 “ sed with Diseases in their Body for the
 “ Cure of their Minds, or to make
 “ their Patience and Courage exem-
 “ plary to others: And some that are
 “ good Men, for the main, may yet,
 “ by their own Carelessness, in using the
 “ fittest Means for the Preservation of
 “ their Health, expose themselves to
 “ Sick-

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“Sickness; none of which can be any,
“Prejudice to the thing I have been
“proving. This being that which I af-
“firm, that so far as the Infirmities of
“our natural Tempers are capable of
“Remedy, by any thing in our Power,
“it is the Observance of the Duties of
“Religion, that doth for the most part,
“and generally, prove the most effectual
“Means to this Purpose.

It promotes that *Cheerfulness* of Spirit which is on all Hands acknowledged so friendly to bodily Health^h. *Her ways are ways of Pleasantness, and all her Paths are Peace. Great Peace have they that love thy Law. Righteousness, Joy, and Peace, go together, and make up the Kingdom of God. Thus Righteousness tendeth to Life, and we may by this (as one says) transplant the Tree of Life into our own Gardens. Such Ease and Pleasure of Mind has an wholesome Effect upon the Body. It fills the Soul with Light and Vigour, and thereby infuses Alacrity and Sweetness into the Humours. If the Spirits be not briskly moved, and*

^h Si tibi deficient Medici, Medici tibi fiant
Hæc tria, Mens hilaris, Requies, moderata Dicta.

Schol. Salern.

vigorous

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vigorous, they could not thrust the Blood into the Extremities of the Vessels; the Contraction of the Heart would be weakened, and the Blood be apt to stagnate in the narrowest Passages. This is the Philosophy of a good Conscience, and the wholesome Cheerfulness and Joy that arises from it. Upon this Account it is celebrated as a perpetual *Feast* to those that are well; ⁱ *A merry Heart is a continual Feast*, and an healing *Medicine* to the Sick; ^k *A merry Heart doeth good like a Medicine*; in which a good Conscience, regular Desires, and noble Prospects, are the chief Ingredients ^l. What though some good People have little enough, either of this Cheerfulness of Mind, or Health of Body, to which it is so useful? That is their own Fault, and not the Fault of Religion. It is something contrary to Religion that has occasioned that,

ⁱ Prov. 15. 15.

^k Chap. 17. 22.

^l Vita Religiosa, & in Sacris, videtur ad longævitatē facere. Sunt in hoc genere Vitæ, Admiratio & Contemplatio rerum divinarum, gaudia non sensualia, Spes nobiles, metus salubres, Mœrores dulces; denique Renovationes continuæ per Observantias, Pœnitentias, & Expiationes; quæ omnia ad Diuturnitatem Vitæ potenter faciunt. *Verulam Hist. Vita & Mort.*

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or else to be accounted for as above, when we mentioned the Cases exempt from the General Rule.

Again: That *Confidence* and *Trust in God*, which a good Conscience supplies, has a very wholesome Influence. *Beloved, if our Hearts condemn us not, then have we Confidence toward God.* We can trust him in this World, and meet him in the next. And if you ask what this is to Health: Let an excellent Person^m answer you in a Discourse of *Trusting in God*, written in the time of the Plague.

"It's apparent (says he) from what Physicians write concerning the Preservatives against this Pestilential Disease, that they can prescribe nothing like to *Trust in God*, which contains in it the Virtue of them all. First they tell us, that whatsoever expels all Fear, and makes us bold and confident, is of great Efficacy against the Infection."

I ask then, what can do this like a good Conscience? A Mind that discerns it self well with God, and makes Report of good Terms with the Upper World?

^m *Bishop Patrick's Discourse written in the time of the Sickness.*

K

What

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What room, what need at least, for unwholsome *Panics*, in one who can think of dying without Terror, meet it without Confusion, and suffer it without Destruction? Nay, I might have said, enjoy it, because of the infinite Gain and Advantage of it. 'Tis the Character and Comfort of a good Man, he is ^a *not afraid of evil Tidings*; his Heart is fixed, *Trusting in God*. The sudden News of invading Enemies, spreading Pestilences, or any other publick Disasters, does not presently sink his Spirits, overload his Heart, and dispossess him of himself: The inward Uproar arises from Guilt, Sense of Guilt, and of Unfitness for another World, upon the Loss of this. If tormenting Fears of Events are indeed such Enemies to our Health, a good Conscience must needs be a Preservative to it; since it gives that Confidence in God, and Trust in him, for all Events, as frees us from those Agitations and Distractions of Mind, which toss the Wicked to and fro like a troubled Sea; *for there is no Peace, saith my God, to the Wicked.*

Again: Physicians say, "That what
"soever makes us quiet and still, calms

^a Psal. 112.

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*“ the Passions, and stops the raging and
“ boiling of the Blood, hath a singular
“ Force in it to preserve, restore, or
“ continue Health. But to this Design
“ is there any thing in the World so
“ powerful as this Trust and Confidence
“ in God?” To know my self in his
Hands, so that nothing can touch me,
but it must come, as we may say, thro’
his Hands? I beseech you, whither
would you send a Man for that inward
Calm and Serenity, that is of so balsa-
mick an Influence upon Health, but
where David himself went for it, and
every good Man must go? *Return
unto thy Rest, O my Soul!* ’Tis in
this Ark only that the Dove can find
Rest for the Sole of her Foot; all be-
sides is Deluge, Tempest, Confusion,
restless Agitation. But here, enfolded in
the Arms of Power and Faithfulness, ly-
ing down in the Bosom of Love, under
the Wing of cherishing Providence, we
may say, *tho’ the Earth be cast into the
Sea, yet will I not fear, as David; or,
none of these things move me, as St. Paul;*
both Men of great Trust in God, and
both arrived to a good old Age.*

— Again: Physicians say, “ That in the
“ Time of Infection ’tis necessary to use

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“*Cordials, and keep up the Spirits to a joyful pitch, for that which keeps the Heart chearful and merry, is of notable Use against Contagion.*” This, we have already seen, is one Fruit of a good Conscience: And trusting in God will rear it up to its Exaltation and Triumph, to *Joy unspeakable, and full of Glory;* which a *Stranger* to this good Conscience, and Confidence in God, *intermeddles not with.* And thus we have consider’d how a good Conscience is a Preservative of Health, as a *natural Means.*

2. The maintaining a good Conscience is a Preservative of Health in a *moral Sense,* as it tends to the Blessing of God, and the securing of his Favour.

Godliness hath the Promise of this Life, as well as that to come, and it takes Place sometimes in this Respect, for all those Scriptures, that mention Health and Life, Quiet and Peace, as the Reward of Goodness, do express God’s declared Intention and Promise, and the Nature and Tendency of the thing: *“Length of Days is in her right Hand, and in her left Hand are Riches and Honour, Wisdom advan-*

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ces towards you with both Hands full, and enforces her Offers with the most powerful Motives of *Riches and Life*; for upon both she has a *moral Influence*, from the Blessing and Promise of God. Diseases are the Rod of God's Correction, and Health the Gift of *his Goodness*; and the Reward often of *ours*. One way then to avoid the former, (Diseases) must be not to provoke his Anger; one way to enjoy the other, (Health) must be to engage his Favour; *for in his Favour is Life*; *Keep sound Wisdom and Discretion, so shall they be Life to thy Soul, and Grace to thy Neck, for by me thy Days shall be multiplied, and the Years of thy Life shall be increased; and the Fear of the Lord prolongeth Days, but the Years of the Wicked shall be cut off.*

The whole ninety first Psalm has Trust in God for the Premises, and long Life for the Conclusion, *Ps. 2. My God, in him will I trust; Ps. 3. Surely he shall deliver thee from the noisome Pestilence; Ps. 16. With long Life will I satisfy him, and shew him my Salvation.* The same Promise is made to Charity to the Poor, and keeping God's Sabbath, and several other

P. Prov. 3. 21. 9 Chap. 9. 22. 2 Chap. 10. 27.

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Parts of Godliness that are put together in *Isaiah* 8. and then shall thy Light break forth as the Morning, and thine Health shall spring forth speedily.

It is certain, let a Man be never so religious, he must be sick and die, as well as the rest of his Neighbours: But the Truth we advance by these Scriptures, is this, that Religion and a good Conscience, as it has a *natural* Tendency to Health, in the manner treated of above, so it has a *Moral* Connexion with it, made by the Promise of God and the Influence of his Providence, which keeps off Diseases longer, or alleviates them when they do come, supports us under them, and prevents even their worst Extremity, *dying to our Loss*. Whereas, if we live to our selves, the Devil, the World, and Lust, to no purpose, or a vile one, we provoke God to cut us off in the midst of our Days; or whenever he does it, to our Destruction. To close this Section: Though it must be own'd that Religion does chiefly respect the Good of the Soul, and is not thought so much to avail the Body, yet I dare affirm, however paradoxical it may seem, that the *Commands* of Christ effectually do as much toward the Health of the Body,

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Body, as ever his *Minacles* themselves did; for these never healed more *Diseases*, than the due *Observation* of those have prevented and kept off^t.

SECT. III.

The due Government and Moderation of the Passions, is a Preservative of Health, which Philosophy and Divinity do both prescribe.

THE Government of the *Passions*, is a great part of practical Religion, as well as a good Direction in *Physic*. 'Tis a Preservative from Sin, as well as from Disease, and without it, there can be neither Religion nor Health. The Seat of the *Passions*, and of Health, are so much the same; viz. the Blood and Spirits, that they must have a near Relation to, and Influence upon each other. The Perturbation of either, must

^tQuamvis autem religio animam præcipue spectat, & in corpora nostra minus valere videatur, confidenter tamen affirmabo (quod in paradoxis multi enumerabunt) præcepta Christi, ritè observata, non pauciores morbis liberare quam miracula; quippe quæ tot occurrunt morbis, quot miracula medebantur.

Lucini Lucrum Hominis præcip.

K +

affect

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affect both. It's all one if the Sediment be raised, whether it be by Agitation from without, or Fermentation within; if our *Passions* which have their Seat in the Blood and Spirits, be not under Government, it's impossible for those Spirits and that Blood, to be in their natural State.

Our *Passions* are compared to the Winds in the Air, which when gentle and moderate, let them fill the Sail, and they will carry the Ship on smoothly to the desired Port; but when violent, unmanageable, and boisterous, it grows to a Storm, and threatens the Ruine and Destruction of all.

All the *Passions* of the Mind range themselves under these two; *Love* and *Anger*, which the Schools distinguish by the Name of the *Concupiscible* and the *Irascible*; all of them *Murderers from the Beginning*, as 'twas said of him who first raised and armed them against our selves and our God.

It would look too remote to charge them with the first Introduction of all Distempers and Death, and yet it is so true, that I can't omit saying, that there had never been any Diseases or Death at all in the World, had the *Passions* of
Man

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Man been governed as they ought to have been. Appetite and eager Desire; Pride and Ambition, have rival'd Plagues and Pestilences, and all the Diseases put together, for the Desolation wherewith they have filled the World.

Passions in their Violence are themselves Distempers, have the proper Symptoms, and are the Oecasion of many more. Lust is a *Fever* in its self, besides the Diseases of other Names, that are in its Retinue. Envy, Pride, Anger, inordinate Grief, Fears, Hopes, Desires, Joys in their Excess, have been mortal; have done the Work of Sword and Poison, as well as of Diseases, and that not only in their long Continuance and distant Consequences, but in their immediate Influence.

Excess of *Admiration* may fix the animal Spirits so immoderately in the Brain, as to hinder their usual Influx into the other Parts of the Body.

Immoderate *Desire*, what Languishings and Pinings does it create, as well as too eager Hopes? Whence it is said, that Hope deferr'd, *makes the Heart sick*. Immoderate *Joy* has cost some their Lives. — *Sophocles* having a Victory in a Performance, adjudged to him by the

judges

K 5

Applause

Applause of a whole Theatre, is said to have died immediately with Excess of Joy. It is said (though disputed by some) that *Diagoras* died of the same Death, ^b for Joy that his three Sons had gained the Prizes in the Olympick Games. The People crouded about him with Acclamation and Applause of the Old Man's Felicity, and of his Family; poured out a Shower of Flowers upon him, and in a pleasant manner, and with an Air of Congratulation, said to him, *Die Diagoras, die, while you are so happy. Three Sons victorious in a Day!*—The Man died in earnest with the Transport, as he was embracing his triumphant Children. *Cibylon* the Philosopher died much the same way.

There are modern Stories too of some, to whom excessive Joy has been fatal. The Dilatation of the Heart, and the Discharge of Blood and Spirits thereby is so great, that the Seat and Center of Life is left abandon'd, the Blood and Spirits are not able to recover themselves time enough, and return to their former Station, or else Life is drowned by their too violent rushing into their

^b Aul. Gell. Noct. Attic. l. 3. c. 15.

Channels: There is an Inundation in some Parts while there is a Deficiency in others.

Pope *Leo X.* was at a Pleasure-house a little way off from *Rome*, when an Express arrived with Advice, that the *French* were driven out of *Milan* and *Pavia*; he receiv'd the News with that Transport that carried him off.

Grief will do the same Execution, though in a different way, with Languor, Dejection, Pining, Wasting; where it is not moderated and over-ruled, it will wear away the most flourishing Constitution. Food shall not nourish, nor Air refresh, nor any of the Faculties in Nature, perform their Functions. We then say, such an ones *Heart is broke*, when they die of that Distemper which their Grief brought upon them. "There has not a Week of late pass'd (says *Dr. Patrick* in the Sicknes Time) "but we are told in the Bills of "Mortality, that some are *dead of Grief* : "The Weight of Sorrow has sunk many "down to their Graves". "By Sorrow of Heart the Spirit is broken; the Heart is suffocated, Life strangled, by the too

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great Contraction of the Muscles; and the retiring of the Blood and Spirits to that part, in too great a Quantity, and thereby at the same time the outward Parts being robbed of their natural Heat, and proper Recruits, grow weak and languid.

Waltbmeidt and *Bagliivi* observe, that Diarrhoea's from immoderate Grief, are incurable, and that principally from a Suppression of Perspiration; Grief contracting the Skin, as all troublesome Passions of the Mind do; so that the perspirable Matter returned, will be thrown upon some other Glands, and if on those of the Intestines, will continue a Diarrhoea^d. And another very learned Man says, that *an heavy Heart drieth the Bones^e*: It consumes the Spirits, wastes the Body, contracts the Heart, hinders all the healthful Operations of Nature.

Immoderate *Cares* and *Fears* are very prejudicial to Health; ^fand if we would preserve.

^d *Dr. Wainright's Non-Naturals.* ^e *Prov. 17.*

*Si vis te reddere sanum,
Curas tolle graves, irasci crede prophanum.*
Schol. *Salern.*

preserve Health, we must learn to *give them to the Winds*, in the Phrase of the Poet, or *cast them upon God*, in the better Phrase of the best Author in the World.

It is in the Nature of excessive Fears, to withdraw the Nourishment from the extreme Parts, and summon it inward, and so to leave the outward destitute of Blood and Spirits. The Symptoms are Paleness, Trembling, disordered Pulse, sometimes to be speechless with Convulsions. What Sorrow does by degrees, Fear has done more on a sudden: They seem to differ not in kind, but in degree.

And if any of these singly can do so much Mischief, what Execution will a great many of these Passions do, when they break loose at once; when Envy, Hatred, Malice, Revenge, Discontent, Ambition, Pride, are all at work together? What Disorders in every Part? What Distempers, not only in their di-

Curæ enim corpus vehementer extenuant & exsiccant; Somnum impediunt, perpetuisque vigiliis conficiunt, vires destruunt: Febres etiam accendunt, & gravissimis valetudinibus initia præbent, melancholiam generant, pariterque calorem innatum resolvunt, & extinguunt, & magis si diutius durarunt. *Galen. Aph. l. 2. Com. 26.*

stant:

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stant Consequences, but in their immediate Influence? What irregular Motions of the Heart? How confused the Spirits? The Lungs oppressed, the Stomach inflated, the Blood boiling, the Nerves, by which the whole Machine is moved, have lost their due Spring and Extension. These Disorders, and many more, are visible in little Animals, by the help of Glasses. *Plutarch* advises any one in a Passion to behold himself in a Glass, and see how he looks. Those Diseases are observed to be most dangerous which produce Alterations in the Countenance, whereby it appears to what stress Nature is put by excess of Passion, and consequently, no wonder it is by Physicians reckoned the worst Enemy to Health both of Body and Mind. Pride, Passion, Avarice, Intemperance, Lust, seldom or never enter our Weekly Bills, because the Question *What they dyed of*, is answered, not by the Account of what brought the Distemper, but by the Distempers themselves; while the Passions and Lusts that brought those Distempers are not mentioned; which is much the same, as if when a Man is *stabbed*, you should give it in, that he died of *Loss of Blood*,

Blood, of *Fainting* in his Spirits, without naming the Cause of either ^f.

An ^g ingenious Observer upon the *Weekly Bills* of Mortality informs us, that in 20 Years there dyed 229250. Of this Number but two are set down to the Article of *Excessive Drinking*: But can any one imagine *that kind* of Excess to have done no more Execution in 20 Years? No doubt if the Matter were truly stated, and the Informations of the true Causes of their Deaths fairly given in, several hundreds might be set off, from the Articles of *Gout, Stone, Palsy, Apoplexy, Consumption,* and such other Diseases, generated by Drinking, and set down to the Account of *Excessive Drinking*, as having directly brought those Diseases of which they are said to die: The like Remark may be made concerning the Passion of *Grief*, of which there died within that Period 279 ^h. But how much greater a Number would they amount to, who might be fairly reckoned

^f The *Mareschal d'Estrees*, Minister of France at Rome, carried himself so rudely and proudly to the Pope Paul V. that it is said, the Pope fell into such a Passion against him, that he vented his Passion and his Life at the same time.

^g Captain John Graunt.

^h Graunt's Tables.

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to die of Grief, if we take those into the Account, who died of such Diseases as Grief threw them into, or brought upon them? *Worldly Sorrow worketh Death.* 2 Cor. 7. 10. *And Heaviness in the Heart of Man maketh it sloop.* Prov. 12. 25: Philosophers and Physicians agree in the hurtful Influence of Grief upon the Health of the Body; 'tis the Moth to the Garment. Christ was a Man of Sorrows and acquainted with Grievs; and this some think was the reason that he appeared as a Man of fifty, when he was little more than thirty Years old. *Job.* 8. 17.

Envy does the Work of Consumptions; for this reason 'tis always painted a lean and meagre Fury, preying upon its own Flesh; as on the other hand, good Humour, and Benevolence of Spirit, if there be nothing to hinder its natural Effect, is generally allowed the way to grow fat, and obtain a good Constitution. The Scripture confirms the common Opinion; when it says, *That a sound Heart is the Life of the Flesh, but Envy is Rottenness to the Bones* ⁱ. And they that see the Prosperity of others, and envy and grieve at it, the Psalmist says, *Let them gnash*

ⁱ Prov. 14. 30.

ⁱ

their

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their Teeth and melt away, the wicked shall see it and be grieved, he shall gnash with his Teeth and melt away^k. The mortal Effects of no Disease can be expressed in stronger terms, than to say, it rots and melts away the Patient. *Anger* ferments the whole Mass of Blood, throws it into a Fever, swells every Vein, and strains every Nerve. Keep your Eye upon the angry Man in his Fit, and you will see all the Symptoms of some of the most formidable Distempers, Madness, Frenzy and Convulsions; to say nothing of the Mischiefs done to others in the Paroxysm; the redning Eyes, the fiery look of a Serpent, the Countenance pale or flaming, the Lips livid and trembling, the Mouth foaming, the Speech abrupt and broken, from a Breast heaving and working as if it were ready to burst; the violent Postures of Hands and Feet striking one against the other, or stamping the Ground; would not a Stander-by be ready to ask the Name of that *Distemper*, which had so many, and so bad Symptoms?

'Tis observed of *Moses* that he was 120 Years old, and yet *His Eye was not dim, neither was his natural force abated*^l.

^k Ps. 112. 10.

^l Deut. 34. 7.

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And that this was not only the general Reward of his Obedience, but a particular effect of that Meekness and Quietness of Spirit for which he was so famous^m. This being a Grace, which as much as any other, is *Health to the Navel and Strength to the Bones*. The Noble Venetian *Aloisius Cornaro*, in *Thuanus*, could write himself more than an hundred Years old, and he himself, as well as his Historian, ascribes it in part to his great Moderation in this respect, the calm Serenity of his Temper, as well as the Government of all his Passionsⁿ.

How often has the whole College been baffled, every Prescription ineffectual, and after repeated Tryals of the best Means, it has been found out that the Passions of the Mind have both brought and fed the Distemper, and that there is no curing the Body without the Mind? *Galen* speaks of several Persons

^m *Mr. Henry.*

ⁿ *Infirmittates ex Intemperantia in Adolescētia contractas Aloisius sobrietate & victus moderatione emendavit. Propensionem ad iram subitam rationis vi temperavit, ut quam infima valetudine & ira impotenti in florente ætate fuerat, tam prospera corporis constitutione, & miti natura, in senectute fuerit. Thuan. l. 38.*

whose

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whose Passions of Mind have rendered their Bodies diseased, and that he cured them by calming first of all those disorderly Motions: So, says he, ° did *Æsculapius*, the God of my Countrey, relieve those whose violent Agitations of Mind raised intemperate Heats in their Bodies; and he did it, as *Pindar* says, μαχαρὰς ἐπαοιδᾶς. Reason and Grace will help one to those softning Charms. A good Spirit, an easie Mind, a Benevolence and Sweetness of Disposition, and a due Government of those Passions that would throw us off our Temper, are things of the greatest Consequence, both to the Preservation of Health, and to the Enjoyment of it, when we have it.

SECT. IV.

The Observation and Experience of what has been agreeable or hurtful to our Health, is another good Means for its Preservation^a.

IT is in this respect we say, every Man must be his own Physician, and that a Man is either a Fool or a Physician at thirty

° De Sanitat. Tuend. l. 1. c. 8. in Histor. de Physic.

^a Socrates, ut Valetudinis curam haberent

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thirty Years of Age; because it is supposed, that by this time, a Man that is not a Fool indeed, must have observed what is agreeable or disagreeable to himself, as to the Quantity, Quality, Time, and Season, or Frequency of any thing.

— *Memor illius Esca*

Quæ simplex olim tibi federit.—

Hor. l. 2. Sat. 2.

Galen is said to have lived from the 28th Year of his Life, to a good Age, meerly by this Rule; though before he used to be afflicted with annual Distempers, and had no very good Constitution from the first. The Physician certainly understands humane Nature, and the

berent, partim à peritis quæ possint discerent, & partim singuli per omnem vitam se ipsos observarent, quoniam cibus, qui potus, qui labor, iis conducere; & quo pacto his utendo, quam optima valetudine uti possent.

Sustentatur valetudo notitia sui corporis, & observatione eorum, quæ, aut prodesse aut obesse solent: & Continentia in omni Vita, atque Cultu, corporis tuendi causa. Cic. Off. l. 2.

His the Wife of Osiris, first King of Egypt, was called *Uyia*, for teaching the People to distinguish Food, to avoid the pleasing hurtful, as in Egypt they which were the most pleasing, were observed to be the most hurtful.

Course

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Course and Cure of any single Distemper, better than the private Person; but there are Particularities in all Constitutions, which a Man must observe for himself, and have a suitable Regard to in Meat, Drink, Labour, Rest, Air, Exercise, Cold, and Heat, with respect to all which a Man may know himself better than any Body else can.

This has been known to preserve some very tender Constitutions for a great while, and has spun out a very small and feeble Thread to a very great Length, while some others, too robust and strong to be thought to need such Regularity, have been inapt asunder in the midst of a Confidence of a much greater Length of Time. So the finest Venice Glass has been preserved as long as an earthen Pitcher, with careful handling; especially when those Methods of Life which we mean by *careful handling*, are made customary and habitual, till they become easie, natural, and pleasant, which leads me to another Direction.

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SECT. V.

Render customary and familiar all those Methods of Living that you have thus observed agreeable and useful, towards the Continuance or Improvement of Health^a.

THES E Methods are of little or no use, when observed only by Fits and Starts, taken up for a little while, and then dropt again and given over. We must conquer the Difficulty of the first Attempts, by Resolution and a manly Sense of Things; and when once any Methods are become habitual, they become a second Nature, pleasant and easie of Observation: By which it comes to pass, that those Methods of living that would cost an unpractised Person a great deal of Self-denial and Mortification, will have no Difficulty in them to you, who by constant Practice have made them habitual.

Cornaro the noble Venetian I mentioned before, had brought himself when young, into a very ill State of Health;

^a Optimum Vitæ genus eligito & Consuetudo faciet jucundissimum.

But,

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But, says he, as soon as I resolved to believe my Physicians, and thought it a Disgrace not to have Courage enough to be wise, I accustomed my self so much to live soberly, that I contracted an Habit of so doing, without any Trouble or Violence offered to my self.

SECT. VI.

Temperance and Moderation in the Use of all sensitive Delights.

THIS Government of Appetite^a and Inclination, as to the Pleasures of Sense, has at once the Nature of a *Christian Grace*, a *moral Virtue*, and a *medicinal Prescription*, and may therefore be reckoned a Preservative of the Health both of Body and Mind.

As it is a *Christian Grace*, you find it among the rest of the Fruits of the Spirit, without which none of the rest can either thrive or subsist; *the Fruits of the Spirit are Long-suffering, Gentleness, Faith, Meekness, Temperance*^b. It is one of the Pearls upon that goodly String; add to your *Faith Virtue*, and to *Virtue Knowledge*, and to *Knowledge Temperance*, and to *Tem-*

^a *ἡμετέραν.*

^b Gal. 5. 22.

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perance *Patience* ^c. And it is made one of the constituent Virtues of Religion, at the Foundation of all the rest: *The Grace of God that bringeth Salvation, teacheth us, that denying all Ungodliness and worldly Lusts, we should live godly, righteously and soberly* ^d.

Moral Writers call it the *Store-house of all Virtue* ^e. - Its own proper Names bespeak its Excellence. It is sometimes expressed by a Name that includes the Idea of ^f Wisdom. It must indeed be a Piece of great Wisdom, to cultivate that which is so much to the Advantage of Body and Soul.

In this all Ages and Authors agree, the Advantages of Temperance to bodily Health.

“ A Man has but these four Things
 “ to chuse out of (as Sir *William Temple*
 “ observes) to *exercise* much, to be ve-
 “ ry *temperate*, to take *Physick*, or be
 “ *sick*. And now the Choice is left to
 “ every one as he pleases, and a Man
 “ cannot be long in suspence, that con-
 “ siders the Trouble of Exercise, the
 “ Uncertainty and Nauseousness of Phy-

^c 2 Pet. 1. 6. ^d Tit. 2. 12. ^e *temperantia* ^f *σοφία*
^{αρετή} ^{ἡ σωφροσύνη}

“ sic,

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“ sic, and the Danger and Pains of
“ Sickness.

We don't mean by Temperance, a mortifying Abstemiousness. Temperance allows to Nature all that is necessary, not only for Support, but Refreshment, agreeable to the Rules of Health already mentioned. It forbids only those undue Repletions that lay in the Principles and Seeds of Sickness and Death: It's one of the first of *Hippocrates's* Rules of Health, *Non sariari cibis*. He means only, that we should not feed Distempers, by glutting our selves, and indulging the Wantonness of Appetite.

*The first Physicians by Debauch were made,
Excess begun, and Sloth maintains the
Trade.* Dryd.

The Difficulty is to know where Necessity and Refreshment end, and when Excess begins. There's no great Matter if we should stop a Degree or two on this side the utmost Bounds. Sir *William Temple* stopt at the fourth Glass; “ I drink one Glass (says he) for Health, “ a Second for Refreshment, a Third for

§ Nescit cupiditas ubi finiatur necessitas.

L

“ a Friend

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“ a *Friend*, but he that offers a Fourth,
“ is an *Enemy*.

Gorgias Leontinus was become a Proverb among the People, for Strength and Vigor at a very great Age: Every Body was inquisitive into the manner of living that had brought him to 108 Years with so hail a Constitution: His Account was, ^a That he only observed this one Rule, never to do any thing *merely for Pleasure*. By this means he was indeed out of Danger from one of the greatest Banes of Health in the World, and enjoyed the most exquisite Pleasure in Nature, which consists in the Satisfaction of purely natural Appetites; but at the same time we may abate of the *Rigour*, without loosing any thing of the *Benefit* of this Rule, by bringing *Temperance* into our *Pleasures* themselves. Temperance does not banish, but regulate our Pleasures; and doubtless Pleasures themselves under Regulation, are friendly to Health.

The Proverb says, *He that would eat much, must eat little*; (i. e.) he will live longer, and so eat more than he, who by indulging to Appetite, shortens his

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Days. He is likely to live longer, both as a Reward from Heaven upon the Duty of Temperance, and as a natural means of Health, as it keeps out those Humours that disorder and oppress Nature, and hinder its Operations with Freedom, Ease, and Pleasure.

Garnara would sometimes say merrily to his Friends, *That of all Parts of a Feast, that which one leaves does one the most good.*

Hence it is that one seldom sees in Cities, Courts, and rich Houses, where People eat, and drink, and indulge to the Pleasure of Appetite, that perfect Health and athletic Soundness and Vigour which is commonly seen in the Countrey, in the poor Houses and Cottages, where Nature is their Cook, and Necessity is their Caterer, where they have no other Doctor but the Sun and fresh Air, and no other Physic, but Exercise and Temperance. — It has been observed in the earlier Ages of the Church, that none lived such long and healthful Lives, as Monks and Hermits, who had sequestered themselves from the Pleasures and Plenties of the World, to a constant ascetick Course of the severest Abstinence and Devotion. — I shall transcribe what

L 2

follows

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follows from the same smart Author, because it touches upon an Head that I shall make no other room for but in this Place, which ought not wholly to be omitted. He goes on thus.

“Nor is Excess the only thing by
“which Sin mauls and breaks Men in
“their Health, and the comfortable En-
“joyment of themselves thereby, but
“many are also brought to a very ill
“and languishing Habit of Body, by
“mere Idleness; and Idleness is both
“it self a great Sin, and the Cause of
“many more. The Husbandman re-
“turns from the Field, and from ma-
“nuring his Ground, strong and heal-
“thy, because innocent and laborious.
“You will find no *Diet-Drinks*, no
“*Boxes of Pills*, nor *Gally-pots* amongst
“his Provisions: No, he neither speaks
“nor lives French, he is not so much a
“Gentleman (forsooth). His Meals are
“coarse and short, his Employments
“warrantable, his Sleep certain and
“refreshing, neither interrupted with
“the Lashes of a guilty Mind, nor the
“Aches of a crazy Body, and when
“Old Age comes upon him, it comes

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“ alone, bringing no Evil with it but
“ itself: But when it comes to wait up-
“ on a great and worshipful Sinner (who
“ for many Years together has had the
“ Reputation of *eating well and doing ill*)
“ it comes (as it ought to do to a Per-
“ son of such Quality) attended with a
“ long Train and Retinue of Rheums,
“ Coughs, Catarrhs, and Dropsies, to-
“ gether with many painful Girds and
“ Convulsions, which are at least called
“ the *Gout*. How does such an one go
“ about, or is carried rather, with his
“ Body bending inward, his Head sha-
“ king, and his Eyes always watering
“ (instead of weeping) for the Sins of
“ his ill spent Youth? Old Age seizes
“ upon such a Person, like Fire upon a
“ rotten House; it was rotten before, and
“ must have fallen of it self; so that it
“ is no more than one Ruine preventing
“ another.” Very much to the same
Cause, though not to that only, may we
ascribe the long Lives of those Patriarchs
before the Flood, when they lived so
many hundred Years; *viz.* the Tempe-
rance of their Diet, and the Simplicity
of their Manner of Life. They had not
then found out those Arts of shortening
Life, that will now let Men live but a

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little while, and of that little, but a small Part of it well. *Cornaro's Lamentation* over *Italy*, is calculated for other Meridians beside *Rome* and *Naples*.

“O unhappy *Italy*! Dost thou not
“perceive that Gluttony and Excess
“robs thee every Year of more Inhabi-
“tants, than War, Pestilence and Plague?
“Thy true Plagues are too frequent
“Feasting, which are so extravagant
“now, that no Tables are made large
“enough to hold the Number of our
“Dishes. We not only prodigally heap
“upon them, but are forced to raise
“them one upon another, in Pyramids.
“What Madness, what Fury is this?
“Regulate those Disorders, if not for
“God's sake, yet for your own, both
“for God's sake and your own, be-
“cause no Sin's more offensive to him,
“none more pernicious to your selves^m.”

Every one that dies in his Bed, does not die a natural Death. Daggers and Halters, or Poison, are not the only Violences the Body can suffer. The Disorders of Intemperance are altogether as properly Violences, though the Man dies in his Bed.

Cornaro of Long Life.

Over

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Over how many Graves may it be written, *Here lies such an one that killed himself by drinking. Here lies one that died of intemperate Pleasures.* No, says a Stander by, it was a Fever. I ask what brought that Fever? and so of any other Disease of which the intemperate are said to die.

Can such with any Face, quarrel with God's Providence, for making their Lives so short, when they by their Intemperance make it yet shorter? Would one believe that some of these have only their Portion in this Life, to see them cut it so short? Would any Man shake the Glass, which, when run out would bring on his Execution? Of all People, they should make the most of this Life, who have no Hopes of another. But if it were only to be punished with the Loss of Health, how great a Blessing is melted down in the transient Pleasure of a Gusto of Palate, or a wanton Fancy? A Pearl in a Draught with *Cleopatra*, or a Kingdom for one Cup with *Lysimachus*, *ob quantum ob quantillum?* to surrender Health for a Cup too much!

Æsculapius, as *Plato* in his *Commonwealth* represents him, would not allow Physicians to those who were sick only

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through Luxury and Intemperance; *Let them die, (says he) they neither deserve, nor ought to be cured, whose Disease was their Choice, and whose Recovery would be but a Return to their Crime.* And truly, abating the Prospect of their growing sober, and good for something, it were no matter if such Examples were removed out of the way, and such Consumptions of the good Creature (*Fruges consumere nati*) were let die for the Good of the Publick. *Æsculapius* thought Physic was not made for such, and that it was not his Duty to cure them, tho' they were as rich as *Midas*. I shall close this Head with a fine Passage of Temperance out of Sir *William Temple*.

“ *Temperance, thou Virtue without*
 “ *Pride, and Fortune without Envy.*
 “ *That givest Indolence of Body, and*
 “ *Tranquillity of Mind. The best Guar-*
 “ *dian of Youth, and Support of old*
 “ *Age. The Precept of Reason as well*
 “ *as Religion, and Physician of the Soul*
 “ *as well as the Body. The tutelar God-*
 “ *dess of Health, and universal Medi-*
 “ *cine of Life. That clears the Head and*
 “ *cleanses the Blood. That eases the Sto-*

“ Sir William Temple.

“ mach

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“ mach and purges the Bowels. That
“ strengthens the Nerves, enlightens
“ the Eyes, and comforts the Heart; in
“ a Word, that secures and perfects Di-
“ gestion, and thereby avoids the Fumes
“ and Winds, to which we owe the
“ Cholick and Spleen; those Crudities
“ and sharp Humours that feed the Scur-
“ vy and the Gout, and those slimy
“ Dregs, of which the Gravel and Stone
“ are formed within us. Diseases to
“ which Mankind is exposed, rather by
“ the Viciousness than by the Frailty of
“ our Natures; and by which we often
“ condemn our selves to greater Tor-
“ ments and Miseries of Life, than have
“ perhaps been yet invented by Anger
“ or Revenge, or inflicted by the great-
“ est Tyrants upon the worst of Men.”

The due Observation of these Preser-
vatives will sometimes prevent the Ne-
cessity of the more costly and disgustful
Means; or at least render them more ef-
ficacious when they must be used; or,
which is indeed of greater Consequence
to us than either, will make us better
disposed for that Sickness and Death that
must be no longer deferred.

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mach and purges the Bowels. That
SECT. VII.
*On proper Occasions, which call for the
 Direction, Advice, and Skill of the
 Learned, we ought to consult those who
 profess the Arts of Restoring and Preser-
 ving Health.*

THE Art of Healing is one of the
 Gifts of God to a miserable World;
 to relieve us under, or save us from,
 Distempers, which Sin has brought upon
 our Nature. The Jews say, God created
 the Physician. *It is he that giveth Sci-
 ence to Men, and it is he that healeth
 Man.* The Pagans ascribed it to the
 Gods, as their Invention, or made Gods
 of those who were the Authors of any
 considerable Discoveries or Improvements
 in it.

Book 31. 1. 2.
*Inventum Medicinae meum est. Opterque
 per Orbem
 Nominor.*
*As the Learned Bacon, in Hist. Vit. & Mortis, calls
 the Physicians, Ombroscio, & Clementia divi-
 nae administratos in vita hominum proroganda &
 instauranda.*

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'Tis not to be doubted but the first Physician, and the first Patient too, are to be found in the Person of the First Man; *Adam*, when he became mortal, no sooner found any Ailments about him, but he would use all the Knowledge he had in Nature to find out some Remedy and Relief.

I am of Opinion, that there are no Maladies incident to our Bodies, but the Goodness of God hath provided Remedies or Alleviations for them, that lie in some part of the Creation or other. The same God has, in his wise Providence, given Inclination, Opportunity and Ability, to some Persons, to study, and find out those healing Properties, and to render them useful by a proper manner of Application. And as secret Treasures lie hid in the Bowels of Mountains, which would have been for ever secret but for Industry or Providence; so there are Treasures of Health and Relief, lodged in the animal, vegetable and mineral Kingdoms, that had never been discovered but by Industry or Providence.

It must be owned, to the Mortification of the Pride of Man, that some of the noblest things in Physic are owing merely to providential Discovery; but

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on the other Hand, it must also be allowed, that the same good Providence has blessed the Industry of some Persons in the Knowledge of Distempers, and Methods of their Cure, and in pursuing Experiments to some very useful and excellent Purposes.

Its true, we are not to depend entirely upon the Physician, nor must we neglect him. *We live not by Bread alone, but by the Word out of God's Mouth,* and yet, if we refuse our Food, we starve. We are healed not by Physic alone, but by the same Word out of God's Mouth; and yet, if we neglect to use the best Means within our reach, we die.

It must be a great Degree of Ignorance, as well as Ingratitude to the Goodness of God, and the Labours of the Learned, to question whether they who study the Natures and Properties of things, with reference to our Make and Frame, must not know more of it than others. They who have so often taken the Machine to pieces, examined the Structure, Use, and Operation of the Parts; they who have hunted out the Properties of Herbs, Minerals, and Drugs; they who have studied the Causes, Symptoms, and Effects of Distempers; they, who to
their

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their Reading, Enquiries, and Experiments, have by Practice joined the constant Observation of the Process, Course, and Crisis of Distempers; to question (I say) whether these Persons must not be allowed to know more of the Matter than others, notwithstanding Mistakes in some Cases, and Darkness in others. As an Artist can tell where the Disorder of a Watch lies, whether in the Spring, Balance, or any of the Wheels, better than one that has never so much as seen it taken to pieces and put together.

Nature will certainly very much help it self, and Art will very much help Nature; and the Intention of Art is to assist Nature against what is unnatural, to supply where it is wanting, to remove Obstructions, to ease it of any Load or Burthen, and promote its own Forces and Operations. Hence the Name *Physician*, or *Naturalist*^c, one whose Study it is to restore and preserve the Body in its natural State and Condition^d.

^e Life

^c *Heathen Mythology has made Hygeia and Panacea, two Sisters; the one presided over the Preservation of Health, the other over the Restoration of it; both the Daughters of Æsculapius.*

^d *Dux Medicinæ Partes constituentur. Principes*

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Life is short indeed, Art is long, Oc-
 casion and Opportunity fleeting, Judg-
 ment difficult, Mistakes have been ma-
 ny, the Catalogue of incurable Distem-
 pers, and of those that are the *Opprobria*
Medicorum, is large; the Art, in a great
 measure, conjectural, and the Depen-
 dence of many, on their Physicians, is
 superstitious and ridiculous; and several
 of the Healing Faculty may have drawn
 Contempt upon their own Profession:
 And yet, for all the Raillery these things
 are liable to, I cannot but think it a sort
 of Prophaneness to put a Slight upon the
 Gift of God, and the Labours of Men
 who, though they don't know all things

pes, *visum* scil. atque: *Scogit* *divis*, quarum illa pre-
 servat a Morbis, hæc eosdem profligat. Etmulk;

It has been disputed, whether Conservation of
 Health belongs to the Physician's Province or no;
 this was formerly claimed by the Gymnasticks,
 who presided over the Exercises for Health; Phy-
 sicians, on the other Hand, say, the Gymnasticks
 were only their Servants in that Business. Galen
 has written a whole Book upon this Controversy,
ad Thrasymbulum.

Firma valent per se nullumq; Machaona querunt
Ad medicinam dubius confugit æger opem

Ovid.
Hipp: Aph: &c.

yet

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yet, a many important things, that are Mysteries to the Vulgar, are very plain and easy to them.

Buchanan was doubtless a polite Man, and had a very great Genius, but it was no part of his Sense that he defied the Physicians, in his last Fever, and refused all their Assistance. They knew Wine was mortal to him, as well as he knew how to make a Verse. They talk'd like Physicians, he would die like a Poet. He takes a Bumper in Bravado, and is said to expire with the Glass in his Hand, and those Lines of *Propertius* in his Mouth,

Cynthia prima suis miserum me cepit Ocellis,

Contactum nullis ante Cupidinibus.

Tum mihi constantis &c.

He might as well have fallen upon his own Sword.

To Give Place to the Physician, for the Lord hath treated him. Let him not go from thee, for thou hast need of him. There is a Time, when in their Hands there is good Success, for they shall also pray unto the Lord, that he would prosper that

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which they give for Ease and Remedy, to prolong Life.

There was a time, it seems, when there were praying Physicians, as Men that owned the Power of Life and Death to be in the Hand of God, and that all the Means were ordained by him, subordinate to him, and incapable of doing any manner of Service without him. I hope the Number of such now may be greater than we are generally apt to imagine; and for their Sakes I shall add the following good Remark of a dignified Writer.

“ I take the wise Man here to have
 “ left us a good Hint for making Choice
 “ of such Physicians who are likely to
 “ profit us by their Prayers, as well as
 “ by their Prescriptions. For sure it argues
 “ too little Sense of the Hand of
 “ God, in all Events of this kind, when
 “ we lay our Lives at the Mercy of impious
 “ Wretches, who do not only
 “ seem to have no Reverence for, or
 “ Regard to God, but live in open Contempt
 “ and Defiance of his Majesty,
 “ and are much more like to draw down
 “ a Curse by their Prophaneness and Irreligion,
 “ than to give us any reasons.

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“ ble Prospect of a Blessing upon their
“ Undertakings.

SECT. VII.

*Prayer for Health, and a Blessing upon
the Means of it, ought to be reckoned a-
mong the Preservatives.*

IT's a Blessing worth asking for, to
neglect this, is in Effect to say, We
will be well, whether God will or no.
If to do nothing but pray towards Health
is ridiculous^a, not to do it at all is im-
pious. An Heathen would not place
his God in such a Rank of Insignifican-
cy. Should we not go to the great
Physician? Has he not called himself our
Physician? *I am the Lord that healeth.*
That Health that could not be com-
manded by Power, nor bought with Ri-
ches, nor conveyed by Physic, has been
often fetch'd down by Prayer. *The effe-
ctual fervent Prayer of the righteous Man*
has availed much, to save the Sick, and
preserve the Well.

^a ——— Alitur vitium, vivitque, regendo;
Dum medicas adhibere manus ad vulnera pastor
Abnegat, & meliora Deos sedet omina poëns.

Virg.
Nor

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Nor let it be thought an Errand too mean to come to Christ upon. For it is in a manner as valuable as our *daily Bread*, which we are commanded as daily to ask for as to work for. Let a Man's Trade or Estate be what it will, still he must say, *Give us this Day our daily Bread.* 'Tis God's Gift, by whatever Hand it comes. Daily Bread would not be worth asking for, if it were only to feed Misery, and nourish Distempers. Many had never come to Christ at all, while he was upon Earth, if their Diseases had not brought them; and when they did come, they carryed away a Cure for Soul and Body at the same time.

But while we pray for Health, let us not destroy both that and our Prayers by throwing it away in the manner of our Living. Diogenes had Reason to laugh at those who came and offered Sacrifice for Health, and at the same time fed so intemperately upon the Sacrifices, that they eat and drank away the Health they were offered for. This is the Case of saying Grace over a spread Ta-

ὁ ὅτι μὴ τοῖς θεοῖς ὑπερ' υἱότητος, οὐ αὐτῇ δ' τῇ
 θυσιᾷ καὶ τῇ υἱότητι δαπανεῖν. Laert. l. 6.

ble,

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ble, that's turn'd to a Debauch. A Man may with equal Sense pray to be invulnerable. You pray for Health and Vigour, says *Persius*, laughing, Why it's a Jest! this Array of Dishes, this Luxury, won't suffer it, if *Jupiter* himself were never so much inclined.



CONCLUSION.

THUS have I gone through this Subject of Health. My chief Design in it, was to increase our *Value* for the Blessing, to direct how to avoid the *Sins* of it, and to assist towards the best Improvement of it, in the *Duties* that belong to it. Above all, that we loose not so happy an Opportunity as a Time of Health, to secure Blessings that are beyond even Health itself, eternal Health and Pleasure, both of Body and Mind!

If any say that some Persons, who pra-

c Poscis opem nervis, corpusque fidele senectæ:
Esto, age; sed grandes patinæ, tucetaque crassa
Annuere his superos vetuere, Jovemque morantur.

Pers. Sat.

Æise

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Use all these things we call Preservatives, do yet sicken and die as well as others, and some that mind none of them are healthful: I answer;

We have all along allowed for Cases of Reserve in the Divine Providence, which often over-rules even the most natural Connexions and Tendencies, and disposes them in a Method beside and above the Discourses of Mens Reason.

The same Observation may be made on those Preservatives that are purely Medicinal. They themselves do not always reach the Intention, and answer the Design. It is not the Pretence either of Divinity or Medicine, to give Immortality to Men in this Life, tho' the Prescriptions of both may have a Tendency to Health and Welfare.

Some, who mind all these Preservatives, sicken and die! Granted; but so do they who eat and drink, exercise and change the Air, and use the best Physic, and yet, who ever deny'd those to be Preservatives of Health and Life? Food, Physic, Exercise, and Air, will be Means of Health to the end of the World; and yet 'tis appointed for Men once to die, and 'tis appointed to Man to use these
Means

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Means of Life and Health. They are both appointed.

I have endeavour'd to make this Subject as practical as I could, and to order the Matter so, as to make the Thoughts about bodily Health, as useful as I could to the Prosperity of the Better Part. I shall close all with three Words,

Take Care of your Health, since it is so valuable. Make the *most* of it, since it is so uncertain and frail. Long, pray for, and endeavour the ensuring of that State and World, where there is Health without Sicknes! Eternal Health, without the least *Shadow of Death*.

1. Take Care of it, since it is so *valuable*.

If the Display of the Value and Blessing of Health shall make Men a little more careful of it, and more thankful for it, and more useful with it; it will add something to the Benefit and Advantage of Mankind, and the Glory of God; the only Purposes of Life, that can give a true Relish to our Being.

Think of the Miseries of Sicknes once more, if you remember what pass'd when you were ill your selves, or have observed how it is in those that are so. What
Con-

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Confinement, what Closeness! how far, how quickly removed from Business and Pleasures the Heart before was set upon. A Man is dead to the World, before he dies out of it. Those very Senses which before took in all their Delight, are now the Inlets of Sadness and Offence. The *Sight* of his *Medicine* is ungrateful to the Eye. So is the *Smell* of his Meat. The *Taste* is lost to Delight, or only subsists to be tormented with nauseous Draughts. The least Noise wounds his *Ear*, the least Air pierces him^a. It turns his Comforts into Crosses. His Bed tires him, his Chair troubles him; Friends disquiet him if present, and offend him if absent; their Silence or Discourse, their Mirth or Sorrow, alike disturb; being uneasy himself, every thing about him is so. Poor Man! something he would have, and cannot tell what; he is not well himself, and nothing about him is so.

Consider farther the Difficulty of Recovery, with the Hazards and Uncertainty of Physic.

It's a very easy Matter, to loose our Health, but not so to recover it. How-

^a Dr. Harris.

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ever useful Physic is, 'tis not infallible: It must be used, but may not be depended upon. Its greatest Masters have called it *a conjectural Art*, and such as neither Conjecture nor Experience can always make successful. The Number of Diseases is prodigious, and yet every single one is enough for the Study of a Man's Life. The Variation of Symptoms of the same Diseases, at different Times and Ages; the Hazard in the Quality, Goodness, and Composition of the Medicaments; the Difficulty of observing the due Proportion in their Mixture, according to the Nature of the Disease, and the Circumstances of the Subject; the Hazard of promoting one Mischief by remedying another; the great way round about the Medicine has to go, before it can reach the Case, or the affected Part; the many Alterations of its Parts it must undergo, the many Juices and Humours it must meet and mingle with; these are all likely to disappoint the Intention of the best Prescriptions. To say nothing of the many Differences among the most learned of the Faculty, nor of the sad Effects that

Hipp. Aph. 1. 9.

some

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some Distempers leave behind them, tho' cured in the best manner the World can afford. These things are enough to cure us of *Abaz*' Distemper, of *trusting to the Physicians*, or of exposing our Health at any time in Dependence upon the Art. These shew the Reason, of representing *Æsculapius's Staff* full of *Knots*, to denote the Difficulty of this Study.

2. *Make the most of it, since it is so uncertain and frail.*

Let us improve it to the best and most lasting Purposes, catch hold of it as the Opportunity and Flower of Life, remembering that like a Flower it will wither and Decay. But to this I have said so much *Chap. V. §. 5.* that I need add no more.

3. *Long and pray for that State and World, where abeth is all Health without Sicknes, eternal Health, without the least Disorder, or Shadow of Death.*

When we consider that Sicknes and Death is the way to this Health and Life, it softens the Idea of Sicknes, and abates the Terrors of Death. Sicknes and Death are themselves the surest

* Non est in medico semper reſervetur ut æger.
Phyſic,

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Physic, and most infallible Cure. Under this Notion they have been consider'd by wise and great Men. *Socrates* seem'd to have this Thought, when he bid his Friends, after he had drank the fatal Cup, to sacrifice a Cock to *Æsculapius*; this being the usual Thank-Offering to that God, from those who had recovered from Sicknes, and were very well. It was as much as to say, *Now I am in a fair way to perfect Recovery; I am just going to be quite well, do my Honours to Æsculapius for the Health I am entering upon.* The pious Emperor *Theodosius* the Third, with the same Design, order'd this one Word only to be put upon his Tomb (*ὕγιαια*) *Health*; as much as to say, *All is well*; now I am out of the Reach of Distemper, in that perfect Health, that is not to be found in a dying World. We are willing to endure some painful Operations for the Recovery of an uncertain Health, in this World; now Sicknes and Death are to be looked upon only as some painful Operation we are to go through, and then *all is well.* The Head that is once crowned with Glory shall never ach more. The Eye that is once open'd upon the beatific Vision, shall never weep more. The

M

Hand

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Hand that has once laid hold of eternal Life, shall never Tremble more. Everlasting Health and Vigor, Youth, Life, and Prosperity, both of Soul and Body, after a small Separation, belong to the Paradisical Constitution, and are the Properties of that Place where the Inhabitant shall not say I am sick, for the People that dwell therein shall be forgiven their Iniquity.

• II. 33. 24.

The END.



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